CATHOLIC · ACTION ·

Vol. XXIII, No. 9 SEPTEMBER, 1941

Catholic Education in the U. S.

Some timely and telling facts showing how the Catholic school system is serving the nation and aiding the preservation of those Christian principles upon which our American Democracy was founded.

THE first Catholic schools in the United States were established in Florida and New Mexico. As early as 1606 a classical school was established in St. Augustine, Fla.

Today Catholics maintain throughout the nation 10,484 schools with an enrollment of 2,602,458 students.

OF THE 94,451 teachers in Catholic schools today 81,748 are religious who devote their lives to the cause of education.

The Catholic educational system is supported entirely by voluntary contributions and represents the most dramatic act of faith in education in the world.

CATHOLIC schools are saving the taxpayers of the nation over $265,000,000 annually.

It should be kept in mind that, in addition to educating their own children, Catholics are taxed, as are all other citizens, for the support of the public schools.

REMEMBER:

"AN education that unites intellectual, moral and religious elements is the best training for citizenship."—From the 1919 *Pastoral Letter of the Archbishops and Bishops of the United States.* (See also article on page 20.)

A NATIONAL MONTHLY PUBLISHED BY THE NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIII, No. 9 — SEPTEMBER, 1941

OUR COMMON CATHOLIC INTERESTS

Text of Apostolic Delegate's Letter to Diocesan Youth Directors

The outstanding feature of the recent Second Annual Conference of Diocesan Youth Directors was the reading by the Most Reverend John A. Duffy, Bishop of Buffalo, episcopal chairman of the Youth Department, N. C. W. C., of the letter sent by the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, to the Diocesan Youth Directors, in which he enunciated the fundamental principles governing the Catholic Youth Apostolate. The text of the Delegate's letter, in which he treats of a matter of prime importance to all fathers and mothers and their children, follows:

IT WOULD have given me great pleasure to accept the kind invitation of His Excellency, Bishop Duffy of Buffalo, Chairman of the Youth Department of the National Catholic Welfare Conference, to be with you during the second annual Conference of Diocesan Youth Directors, but a previous engagement unfortunately prevents my attendance. I do desire, however, by means of this message, to participate in your convention, which is inspired by the sincere purpose of rendering more solid and constructive, through a free exchange of ideas, that direction of youth which you are exercising with such laudable zeal. Certainly our youth, in whom lies the greatest hope, are deserving of the best and most efficient organization that can be attained.

1. Fundamental Characteristic: "*Apostolate*"

No matter how varied be the groups to which Catholic youth belong, whether Catholic College groups, Newman Clubs, C. Y. O. units, rural associations, sodalities, Squires, Scouts, or other approved groups, all should manifest, as the firm and ever-present common basis of their varied programs, one essential bond of union; namely, the *Apostolate*. Let this be the source of inspiration for organized Catholic youth. These groups should not be principally athletic nor devoted chiefly to any other merely natural activity. Indeed, they should not give even the impression of being primarily such. The spiritual purpose of these organizations should at all times, in one way or another, be manifested openly through some kind of cooperation in the Catholic Apostolate. These youths, therefore, organized under your direction, will be not simply and solely the recipients of the treasurers of the Church and of the Kingdom of God received through Baptism, Confirmation and the Holy Eucharist, but it should be evident that they sincerely prize and efficiently spread the incomparable riches of the Faith.

2. Participation in the Apostolate of the Ecclesiastical Hierarchy

To some it may seem an exaggeration to say that the laity through Catholic Action participate in the Apostolate of the Ecclesiastical Hierarchy. It is indeed advisable that you remove any shadow of equivocation or misunderstanding about this wherever it arises. When we say that the Apostolate of the laity is a *participation in the Apostolate of the Hierarchy,* we do not mean to imply that some of the power of Orders or jurisdiction is communicated to the laity. The *munus docendi, regendi, et sanctificandi* is entrusted to the priesthood and it remains ever proper to the priesthood. The laity, however, men and women, young and old, laboring at the side and under the direction of the priest, can most truly be instruments of priestly work—understanding, living, "human instruments," namely,

men who dedicate their minds, their hearts, and their energies to that purpose. Since in the order of efficient causality, an instrument is subordinate to the principal cause, it is in the nature of things that the instrument be coordinated with the principal cause, and yet subordinate to it.

3. Necessary Foundation: the Grace of God

This simile of an instrument is not a fully adequate comparison, however, if we do not insist upon that primary and basic quality without which the Apostolate is impossible. It is not enough to have merely human instruments; good as they are in themselves, intelligence and good will, if they are to be of service in any type of the Catholic Apostolate, must have a supernatural quality.

Divine grace, indeed, is necessary above all in the Apostolate precisely because it is a work of sanctification of neighbor and self and implies the necessity of employing the means proper to this twofold sanctification. Divine grace, however, will not be given to an apostle unless he lives in union with Jesus Christ. Upon our ability to conform ourselves to Christ depends our ability to go forth and bring others, and all society, to Him. Say this to our young people. Repeat it again and again, so that they may understand ever more fully the necessity of learning the truths of their religion, of knowing and loving the Church and its visible Head, the Vicar of Christ, of taking part in the life of their parish and their diocese, of cultivating virtue, of safeguarding purity, of giving mutual good example. How greatly can these young people, inspired and inflamed by God's grace, working as instruments of the Apostolate of the Hierarchy, endowed with the riches and gifts of the Holy Spirit, assist us by their collaboration!

4. Order and Coordination

Upon this basis, there has been given to you, Diocesan Youth Directors, the mandate of your own Bishops to organize and direct the various groups of Catholic youth and their labors. Many times recent Sovereign Pontiffs have taught that proper ordering and coordination of these groups is the key to such organization and direction.

Order. Good order is a fundamental requirement. The first and necessary mark of this order is the approbation of the Ordinary of the diocese. It is his prerogative to say whether or not this or that group is capable of the Apostolate. The Apostolate comes from Jesus Christ, "I have chosen you" (John, XV, 16). And just as the Apostles chose their lay assistants, so do their successors, the Bishops. Neither the breadth nor the attractiveness of a program alone suffices for calling it an apostolate unless those who conduct it are recognized and approved by ecclesiastical authority.

Furthermore, for the sake of good order, the various parochial groups should work together harmoniously, remembering that they labor under the same Head and for the same cause. They should avoid harmful rivalries and—what is certainly much worse—enmity and contention among themselves. Let them shun jealousies and the mania for publicity; good results are always more copious when the individual does not seek personal acclaim but submerges himself in the life of the Church.

Coordination. Next, the groups should be coordinated. It is clear that the primary center of direction and organization is the parish. It is here, first of all, that the youth forces of the parish should receive counsel and coordination; it is here that each group ought to expend its greatest activity under the direction of the pastor and the Bishop.

5. Coordination with the Diocesan Center

When we say that these youth groups ought to live in the atmosphere of the parish, this does not mean that they should be parochial in the sense of being isolated, restricted, or disunited. They ought to be part of a larger sphere and should, therefore, coordinate themselves with the larger centers. From the very fact that they are to participate in the Apostolate of the Ecclesiastical Hierarchy, it follows that they should adapt themselves to the structure of this hierarchy and be one not only in the unity of the parish, but also one in the unity of the deanery and the diocese.

It appears to be, indeed, not only important but necessary that parochial groups be closely connected with the diocesan center, under the vigilant eyes and immediate control of the Bishop, from whom the directive force must spread throughout the entire diocese. Unity of command, unity of action, harmony of purpose, and union of minds—all these advantages are motives that strongly recommend this coordination, to say nothing of the advantages and benefits that derive from the greater facility with which a central office can usually promote the publication of books, pamphlets and other aids.

The more numerous the youth groups are, the greater the need of coordination—unity in multiplicity. We say coordination, however, not unification or exaggerated centralization, for each unit ought to be permitted to pursue its proper lines in accordance with its own nature and constitution.

Coordination by deaneries or districts, while not necessary, may prove wise and useful. The deanery has its place in the organizational structure of the diocese. Pastors and priests of each deanery are accustomed to meet among themselves for mutual counsel, exchange of ideas and assistance, since ordinarily they are faced with the same common problems. Deanery lines afford a convenient medium in organizing meetings and demonstrations within their areas. All this can be applied to advantage in the case of youth groups since their Apostolate is in subordination to the Apostolate of the priesthood.

5. Coordination with the N. C. W. C.

In a letter dated April 23, 1940, for communication to the Most Reverend Ordinaries of the United States, His Eminence, Cardinal Pizzardo, President of the Central Office of Catholic Action, expressed the desire that the numerous groups of Catholic youth in this country be united in a "National Catholic Youth Council," "in order better to promote Christian ideals and better to safeguard the young from the many pitfalls they encounter." Without doubt, the vastness of the country renders the formation of a compact national organization difficult, but it is evident that at least some small degree of national coordination is possible and even necessary. *"Vis unita fortior."* The conference which you are presently holding confirms this necessity. In order to provide for this long-recognized need, the Administrative Board of the N. C. W. C., in February of 1937, instituted the "Catholic Youth Bureau." The experience of the four years that have elapsed since its foundation, witnessing its constant and ever more-flourishing growth, has demonstrated how useful and providential has been this agency of coordination. The importance of such a center was emphasized last year when the Bishops enlarged the Bureau and elevated it to be one of the Departments of the N. C. W. C. giving it as a specific objective, the promotion and development of the National Catholic Youth Council as the federating agency for approved Catholic youth groups.

There is also before us the encouraging example of other nations and above all the pronouncements and directive norms that have emanated from the Supreme Authority of the Church, the Sovereign Pontiffs. In guarding certain positions and effectively defending them, and in keeping alive the enthusiasm of the young for the cause of Religion, a general organization spreading over the entire nation is of utmost value. And it is rendered authoritative and receives its sanction from the fact that Bishops have been put at its head. Do not hesitate, therefore, to appeal to the Youth Department of the N. C. W. C. for direction, for counsel, for aid and you will enjoy the grand advantages that derive from it.

7. Edification and Good Example

The mission entrusted to you, dear Diocesan Youth Directors, is great and delicate: making youth active Soldiers of Christ. I am sure that many of them will be true champions—in the combat for the restoration of Christ in the family, in the school, and in the world of business, industrial and professional life; in the cambat against everything that is anti-Christian; and in defense of the rights of God, of the Church, and of souls. Those who are intent on destroying religion and civilization expend untold energies in their efforts to ensnare the young and to corrupt their morals and their Faith. This they do because their work is that of destruction. By contrast, your work, the rearing of a supernatural and spiritual edifice, is by its nature that of construction. One must never forget or even partially neglect the fact that the characteristic note of all your groups, whether they be organized for students or for workers, regardless of their specific activities, is that they are *Catholic,* and that they are banded together to perform, with the grace of God, some good work and to give at all times good example—the duty of every Christian soldier. This good example must be mutual. The young are ready. They have trust in you, and they will follow you with filial devotion. As you deal with them, direct them, teach them, converse with them, let your conduct be ever characterized by dignified friendliness and an ever-present model of good example.

I am happy to inform you that, as a sign of his high regard for the work you are doing, and in order to encourage you in your labors, Our Holy Father has deigned to impart to you his special Apostolic Blessing as a token of divine graces.

Archbishop McNicholas Warns Against "Sex Hygiene Films"

THE Episcopal Committee on Motion Pictures, of which he is chairman, views with grave alarm exhibits, both past and present, of so-called sex hygiene films in motion picture theaters and calls upon the film industry not only to "refrain from permitting the function of the theater to be perverted" but to strive to "avoid any and all recessions from the right standards of morality and public decency in motion picture entertainment," the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati and chairman of the Episcopal Committee on Motion Pictures, declared in a statement just issued at the headquarters of the National Legion of Decency.

Recognizing that the motion picture industry "has in the past exercised a prudent vigilance in fostering programs proper for the entertainment motion picture theater," Archbishop McNicholas reminded that the film theater is not a clinic, or a doctor's consultation room or a classroom. "Sex instruction," His Excellency said, "does not come within the function of the motion picture theater. On the contrary, to assume this grave responsibility would be a perversion of the principle function of the theater."

"The Catholic Bishops' Committee, which constitutes the governing body of the National Legion of Decency, views with grave alarm the exhibits, past and

present, of so-called sex hygiene films in entertainment motion picture theaters," he said.

"Normal people burdened with the cares and troubles of life frequent the motion picture theater primarily to relax and to be entertained. They are in search of legitimate pleasure and they anticipate wholesome enjoyment. . . .

"Sex instruction does not come within the function of the motion picture theater. On the contrary, to assume this grave responsibility would be a perversion of the principal function of the theater. Instead of rendering any real service to the public welfare, the influence thus exercised must be progressively degenerating in the moral order.

"Necessary sex information and instruction are primarily the responsibility of the parents, who should consult physicians of the soul and body about the prudent and timely instruction of their children in matters pertaining to the mysterious facts of life. In the discharge of this very important duty there should be real team work between parents, sound moralists who appreciate spiritual values, and physicians. True psychology and sound morality, taking into consideration the best interests of each individual, will insist on due and common-sense precautions. Sex information and instruction should be given to the individual and never to groups, especially not to mixed groups of young people.

"The private instruction by parents or by those delegated by parents, if it be sound, should inculcate a proper appreciation of values, namely, that reverential appreciation of sexual actions which regards them as subject to the laws of God. All actions are subject to God's laws. Sex actions do not concern merely the individuals of the domestic society of the home. They primarily regard the entire social body. The general failure to accept and to be guided by this law of nature and of God is accountable, in large measure, for the loose sex morals of the home and for the sex mania of society today.

"A technical or clinco-story treatment of the fundamental and germane considerations of sex life entrusted to us as a sacred heritage by the Almighty Creator is out of place in the theater, where there is an atmosphere rather of entertainment than of reverence."

Archbishop McNicholas quotes effectively from the "Christian Education of Youth" Encyclical of the late Pope Pius XI, in which His Holiness said:

"It is earnestly and prayerfully hoped that the motion picture industry which, aware of its great social responsibility, has in the past exercised a prudent vigilance in fostering programs proper for the entertainment motion picture theater, will not only refrain from permitting the function of the theater to be perverted by the intrusion of improper screen material but will strive, even more assiduously than in the recent past, to avoid any and all recessions from the right standards of morality and public decency in motion picture entertainment."

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

September, 1941

1—Association of Catholic Trade Unionists—second annual convention, New York City, N. Y.

20-21—National Catholic Evidence Conference—national convention, Washington, D. C.

21-23—Springfield, Ill., Regional Conference of the National Council of Catholic Women—Springfield, Ill.

30-Oct. 1—Catholic Conference on Industrial Problems—Regional meeting, San Francisco, Calif.

October, 1941

4-7—Confraternity of Christian Doctrine—Diocese of Mobile, Regional Congress, Birmingham, Ala.

4-8—National Catholic Rural Life Conference—19th annual convention, Jefferson City, Mo.

6-10—Second National Liturgical Congress, St. Paul, Minn. (Originally set for October 20-25.)

11-12—Catholic Art Association—fifth national conference, Milwaukee, Wis. (Originally set for October 18-19.)

11-13—Third Order Secular (Franciscan)—fifth quinquennial national congress, Pittsburgh, Pa.

11-13—National Laywomen's Retreat Movement—fourth annual congress, Providence, R. I.

11-13—Confraternity of Christian Doctrine—Province of Baltimore, Regional Congress, Savannah, Ga. (Originally scheduled for May 4-6)

19-22—National Conference of Catholic Charities—27th national convention, Houston, Texas.

28-29—Catholic Conference on Industrial Problems—Regional meeting, Pittsburgh, Pa.

November, 1941

2-8—National Catholic Book Week—second gathering sponsored by the Catholic Library Association, Boston, Mass.

12-14—Annual Meeting of the Archbishops and Bishops of the United States, Washington, D. C.

15-18—Confraternity of Christian Doctrine, Seventh National Congress, Philadelphia, Pa.

December, 1941

1-2—Catholic Conference on Industrial Problems—Regional meeting, Harrisburg, Pa.

Archbishop Mooney Lays Cornerstone *of* New N.C.W.C. Headquarters Building

Message of Congratulation Received from His Holiness Pope Pius XII

"THE Holy Father sends congratulations to the National Catholic Welfare Conference on the occa- of the erection of its new building; imparts from his heart the paternal Apostolic Benediction and prays that this center of the manifold activity of the American Hierarchy may be blessed by the Almighty with ever-increasing success for the greater benefit of the Church."—Text of the message cabled by His Eminence Luigi Cardinal Maglione, Papal Secretary of State, conveying the blessing of the Pope on the occasion of the cornerstone laying.

HONORED through the receipt of the message of Pope Pius XII quoted above, and a further message of congratulation from the Supreme Pontiff's representative in the United States—His Excellency, the Most Rev. Amleto Giovanni Cicognani, the cornerstone of the new N. C. W. C. headquarters building was laid on August 18, 1941, with the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board of the N. C. W. C., officiating. Archbishop Mooney was assisted by Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., and Rt. Rev. Msgr. Leo Binz, secretary of the Apostolic Delegation. The message of the Apostolic Delegate read as follows:

"May Christ the Light of the World protect and bless abundantly this new headquarters of the National Catholic Welfare Conference.

"May this Catholic center be an inspiring symbol of the unity of the Catholic Church.

"May it continue to be forever a powerful means of union, a providential help for Catholic enterprises and achievements, a source of zeal for priests and lay people."

The Most Rev. John F. Noll, Bishop of Fort Wayne, with whom the project of a monument in the Nation's Capital to Christ the Light of the World originated (and which will form a striking background for a 20-foot bronze statue of Our Lord) was unable to be present at the cornerstone laying exercises. Rev. Vincent Mooney, C.S.C., director of the N. C. W. C. Youth Department, and formerly of Notre Dame, represented Bishop Noll.

ARCHBISHOP MOONEY prayed God's blessing on the cornerstone as the formal beginning of the headquarters structure, and asked that its construction be prospered and that the work to be done therein when completed be abundantly successful for the greater glory of God's name. The Archbishop placed within the cornerstone a bronze box containing souvenirs of the occasion, and spread mortar beneath the cornerstone as workmen lowered it into place.

Present at the ceremonies were the members of the N. C. W. C. headquarters staff, Dr. Frederick V. Murphy, head of the School of Architecture at the Catholic University of America and architect of the building; Drs. Thomas Locraft, Paul A. Goettelmann and Robert Weppner, associates of Doctor Murphy; representatives of patriotic and religious organizations, and others.

Taking active parts in the ceremonies were Rev. Dr. Howard J. Carroll, assistant general secretary of the N. C. W. C.; Rev. Dr. George Johnson of the Catholic University, director of the N. C. W. C. Department of Education; Father Mooney; Rev. Dr. Edgar Schmiedeler, O.S.B., head of the Family Life Section, N. C. W. C. Department of Social Action; and Rev. Paul Tanner of the N. C. W. C. Youth Department.

SPEAKING for the headquarters staff, Monsignor Ready asked Archbishop Mooney to convey to the members of the Administrative Board, National Catholic Welfare Conference, an expression of "our fidelity to and loyalty in the great work entrusted to us."

Monsignor Ready said the fact that Archbishop Mooney officiated at the cornerstone laying was a signal expression of the interest which the Archbishop and all the members of the Administrative Board take in the work to be done in the new building.

"We have clearly before our minds on this occasion," Monsignor Ready said, "Bishop Noll, *Our Sunday Visitor* and the great number of our fellow-citizens whose gifts have made possible this monument to Christ the Light of the World. Their names and the record of their charity are enshrined here.

"Some might think it a particularly courageous thing," Monsignor Ready continued, "to erect this monument to Christ the Light of the World in this day, against the background of an almost

universal blackout of the things that Christ stands for. It is a symbol of our faith in and devotion to the laws and teachings of Christ the Light of the World. Only through the light of Christ's Gospel can true liberty be restored among men.

"It is a high privilege for the members of the staff of the N. C. W. C. to share in the apostolate of the Bishops of the United States. We are privileged, under the direction of the Bishops, to carry out the program that will diffuse the teachings of Christ throughout the nation."

MONSIGNOR READY concluded by characterizing the headquarters building as a "great center of Catholic activity in the United States."

The brief exercises were brought to a close with everyone joining in the singing of "The Star Spangled Banner."

Among the items enclosed within the cornerstone are the originals of the cablegram from Pope Pius XII and the message of the Apostolic Delegate, mentioned in the foregoing; the names and addresses of all contributors and the amounts they gave to the monument to Christ the Light of the World; copies of church newspapers; a copy of *The Catholic Review*, official newspaper of the Archdiocese of Baltimore and the Archdiocese of Washington; copies of CATHOLIC ACTION, N. C. W. C. monthly publication; the *N. C. W. C. News*, Feature and Picture Services, various organs and publications of the N. C. W. C. and its departments and bureaus, lists of organizations affiliated to the National Council of Catholic Men and the National Council of Catholic Women, a chart of the N. C. W. C. organization, the latest map of the archdioceses and dioceses of the United States, quotations from the commendations of the N. C. W. C. by various Popes, Pope Pius XII's prayers for world peace and for vocations, a report of the 1940 meeting of the Archbishops and Bishops of the United States, excerpts from the 1940 reports of the members of the N. C. W. C. Administrative Board, a copy of the Administrative Board's statement on "The Church and Social Order," a memorial edition of CATHOLIC ACTION for March, 1939, in appreciation of Pope Pius XI's labors for humanity, and a copy of a tribute to the late Msgr. John J. Burke, C.S.P., first general secretary of the N. C. W. C.

ALSO in the cornerstone are photographs of the following: Pope Pius XII, who commended the Bishops of the United States for "the wisdom and foresight with which they are meeting the problems of these changing times"; Pope Pius XI, who stated that the N. C. W. C. was "not only useful but necessary to the Bishops of the United States"; Pope Benedict XV, who called the N. C. W. C. into existence stating that "the Universal Church now looks to the Church in America to be the leader in all things Catholic"; Archbishop Cicognani; Most Rev. Michael J. Curley, Archbishop of Baltimore and of Washington; Bishop Noll; Most Rev. Samuel A. Stritch, Archbishop of Chicago and chairman of the N. C. W. C. Administrative Board which authorized the construction of the new building; the members of the N. C. W. C. Administrative Board and other members of the American Hierarchy; scenes connected with the visit of Pope Pius XII to the United States and to N. C. W. C. headquarters in 1936, when he was Cardinal Eugenio Pacelli, Papal Secretary of State; the first Administrative Board of the then National Catholic Welfare Council (Archbishop Hanna, of San Francisco, chairman; Archbishop Dougherty, of Philadelphia; Archbishop Dowling, of St. Paul; Bishop Canevin, of Pittsburgh; Bishop Muldoon, of Rockford, Ill.; Bishop Russell, of Charleston, S. C.; and Bishop Schrembs, of Toledo, Ohio); President Franklin D. Roosevelt receiving an honorary degree at the Catholic University of America; and the old N. C. W. C. headquarters and members of staff on occasion of evacuating the building for temporary accommodations.

Erection in the National Capital of this imposing monument to Christ the Light of the World is the outcome of a campaign inaugurated in October, 1936, by *Our Sunday Visitor*, of which Bishop Noll is the editor. At that time money was collected by the paper for this project. The site preferred for the statue was found to be privately owned, and the price asked was virtually equal to all the money that had been gathered for the project.

MEANWHILE, the need for a new headquarters for the N. C. W. C. had been recognized for some time, and plans were set on foot for the erection of a new building on a prominent site in this city.

Sponsors of the projected monument to Christ the Light of the World thereupon proposed to cooperate with the Bishops planning the new N. C. W. C. building, the two plans to be joined so that the building and the monument would be synchronized. In this way, the monument would be assured of a prominent site. To make certain that it was acting in accord with the wishes of the donors to the monument fund, *Our Sunday Visitor* invited comment and expressions of opinion for a considerable period. The majority of the donors voted to unite the two projects. Plans were drawn accordingly, and the result combines utility and beauty in an unusual and striking manner.

FOUNDING OF N. C. W. C. LISTED AS HISTORICAL EVENT IN "CONGRESSIONAL RECORD"

Founding of the National Catholic Welfare Council, now the National Catholic Welfare Conference, on September 27, 1919, is listed as one of the American historical anniversaries for the month of September in an extension of remarks by Representative Samuel A. Weiss, of Pennsylvania, printed in the *Congressional Record*.

N.C.C.S. Institute *for* Defense Provides Training Course *for* Leaders

THE National Catholic Community Service Women's Division reached a high point in its development with the training course held in Washington, D. C., August 22 to September 3, for its field operations personnel. The training course, known as the Institute for Defense, was an extended program of seminars, report conferences and activity clinics directed by the faculty of the National Catholic School of Social Service, the Catholic University School of Social Work, leaders in defense activities, and outstanding administrators of leisure-time programs.

Thirty-five women of the field operations personnel of the N. C. C. S. Women's Division are to be sent throughout the country as Industrial Defense Workers, now, that their training course is over, to head N. C. C. S. work in defense communities.

These women convened in Washington to participate in sessions designed to provide them with a proper appreciation of conditions, methods of work, and group work skills which will be useful in successful operation of the U. S. O.-N. C. C. S. centers under their direction. Principally, however, the Institute for Defense was designed to instill a genuine Catholic spirit into the women—a spirit which will dominate their morale and service in communities, social centers, and with volunteer groups.

Rev. Dr. Howard J. Carroll, assistant general secretary of the National Catholic Welfare Conference, opened the institute with an appeal for "all-out dedication of the finest of their talents, their experience, and their ideals as the only adequate answer to the responsibility of the hour."

POINTING out that "leadership in the maintenance of morale is not merely a social and professional responsibility but a singular privilege that comes but seldom and to few," he insisted that morale at its best is essentially a thing of the spirit.

Dr. Carroll stressed the fact that the distinction between the kind of morale we need and want and a pagan morale is to be found precisely in whether morale is based upon concepts and ideals rooted in religion or those divorced from it.

Along this same trend, Rev. Cornelius B. Collins, national director of the Confraternity of Christian Doctrine, said that "more than ever before, today Christian perfection is demanded as a basis of free government."

The Very Rev. Msgr. Lawrence J. Shehan, archdiocesan director of Catholic Charities, Washington, D. C., pointed out that a defense program, since it involves not just a military machine but a whole people, calls for sharing of duties as well as costs by all. "To keep alive among the workers the realization of the sacredness of their duty is one of the prime requisites for the maintenance of morale," he declared.

Leading the first seminar of the "Institute for Defense," Rev. Lucian L. Lauerman, director of the National Catholic School of Social Service, pleaded for the preservation of the good community as it is the foundation of democracy.

Francis P. Matthews, chairman of the N. C. C. S. executive committee, speaking to the field operations personnel, congratulated them on the opportunity that was theirs to serve their fellow men, and said that "it will be particularly through the efforts of the people in the field that the National Catholic Community Service, as an agency of the United Service Organizations, may attain the aims set for it by national headquarters."

COMMENDING Miss Anne Sarachon Hooley for her good work in securing for women their proper place in defense activities, Mr. Matthews said he felt that N. C. C. S. was especially fortunate to have the past president of the National Council of Catholic Women as a director.

Speaking during the two-weeks course, Mrs. Caroline V. McCollum, national president of the National Council of Catholic Women, pledged the full support of the N. C. C. W. to the program of the National Catholic Community Service.

"The National Council of Catholic Women," Mrs. McCollum said, "is standing solidly behind the Women's Division of the National Catholic Community Service, watching every move made with greatest interest and staunchest backing. Wherever the defense worker goes, she will find in an affiliate of the N. C. C. W. a nucleus for enlisting the services of all Catholic women volunteers in the defense program."

In a talk on nutrition, Harriet Elliott, director of the Consumers' Division, Office of Price Administration and Civilian Supply, spoke of the dangers of inflation and the need of price control. "Business as usual and living as usual is out," she said. She urged the students attending the session to take every opportunity to teach people the value of conservation in consumer goods and to help them understand the need, use and advantage of substitutes and the importance of buying intelligently.

Charles P. Taft, assistant coordinator of health, welfare and related defense activities of the Federal Security Agency, addressed the students at an afternoon session. Welcoming the contribution of the N. C. C. S. to the national defense program, Mr. Taft said "a public agency cannot handle character-building programs growing out of religious convictions."

He urged the women to a "united front" with other welfare agencies, and said that the success of their program depends on their presenting a "whole pattern of life" for industrial workers streaming into the defense areas. "If you want your efforts to remain permanent, you must get the communities to assume the responsibility and leadership."

SPEAKING specifically about the activities that the industrial workers will do in their assigned regions, Miss Miriam Marks, secretary of the Confraternity of Christian Doctrine, after outlining the value and methods of discussing club work, conducted a sample discussion club with the Institute students.

Institute students were also addressed by Dr. Franklin Dunham, executive director of the N. C. C. S. After his address, Dr. Dunham presented to Miss Mary G. Hawks, the only woman member of the N. C. C. S. Executive Committee, the first gold insignia pin of the N. C. C. S. Especially designed for the Women's Division, the pin bears a gold cross on a white field, with "National Catholic Community Service" inscribed in the border.

Upon accepting the pin, Miss Hawks, associated with the National Catholic War Council during the World War, warned the women of the hardships and sacrifices their work would involve and said she is "frankly envious" of the opportunity young women have today to engage in the social service branch of the defense program.

Reporting in a panel discussion on surveys made in industrial areas, Rita Fleming, northeastern field supervisor; Frances Engel, field supervisor in South; Marie Thompson, field supervisor in West; Anna Rose Kimpel, administrative assistant, Women's Division, and Helen Potter, resource secretary, declared unanimously that bad sanitation, poor housing, high food costs, disruption of family life, hazards for youth, and inadequate community facilities were some of the physical conditions that would have to be remedied before the women who worked in industrial defense areas could lead a normal life.

OTHERS who led seminars at the "Institute for Defense" were: Dr. Dean Clark, Public Health Service, on "The Services of Public Health"; Barbara Bailey Hodges, director of Medical Social Service, on "Medical Social Services"; and Carl Monsees, assistant to Defense Housing Coordinator, on "Housing." Margaret Lynch, executive secretary of the N. C. C. W., on the "Council."

Mr. Mark McClosky, director of recreation, F. S. A., on "USO and the Federal Government"; Rt. Rev. Msgr. John O'Grady, executive secretary of National Conference of Catholic Charities, on "N. C. C. S. and the National Conference of Catholic Charities"; Leah Dickinson, Field Work Regional supervisor, N. Y. A., Cleveland, Ohio, on "Club Management"; Miss Marion Preece, supervisor, Milwaukee Department of Municipal Recreation and Adult Education, on "Community Recreational Programs"; Josephine M. Brown, director of Public Welfare Administration at the Catholic University School of Social Work, on "Social Security"; Charles Kidd, Bureau of Employment Security, on "Federal Services in Employment and Unemployment Compensation"; Dr. Mary H. S. Hayes, director, Division of Youth Personnel, N. Y. A., on "Federal Services for Youth"; Mrs. Winthrop C. Lane, chief, Service Projects, N. Y. A., on "Public Programs for Youth"; Lavinia Keyes Ebeling, Washington Central Volunteer Placement Bureau, on "Training and Recruiting of Volunteers"; Dorothea Sullivan, director, Group Work, National Catholic School of Social Service, on "Methods in Volunteer Placement" and "Principles of Group Work."

SPIRITUAL conferences were given by Rev. James J. Reilly, Rector, Shine of the Immaculate Conception, Washington, D. C., on "The Church and Our Mother"; Very Rev. Leonard Gownley, C.P., Rector, Passionist Monastery, Baltimore, Md., on "The Church and Her Liturgy"; Rev. Fidelis Rice, C.P., of the Catholic University of America, on "The Catholic Liturgical Movement"; Rev. Dr. John Cartwright, Pastor, Immaculate Conception Church, on "Civic Responsibility"; Rev. John M. Hayes, assistant director, N. C. W. C. Department of Social Action, on "Quadragesimo Anno."

Assignments for the field operations personnel that have been made so far by Miss Anne Sarachon Hooley are: Beatrice Faivre, director at Hartford; Clare McCann, activities director at Hartford; Lillian Marie Gorman, director at Providence; Roberta Christie, activities director at Providence; Rita Clark, director at Manchester; Clare Jordan, activities director at Manchester; Mildred C. Hagan, director at Dover, N. J.; Alice Fox, activities director at Dover, N. J.; Arlene Tierney, family welfare consultant at Dover, N. J.; Jane Guilday, director at Ravenna, Ohio; Martha Fitzpatrick, activities director at Ravenna, Ohio; Catharine Weldon, director at New Albany, Indiana; Mary Louise Vetter, activities director at New Albany, Ind.; Dolores Wellman, industrial program director at Kansas City, Mo.; Evelyn Hennessy, director at Wichita, Kans.; Sylvia Michael, activities director at

(*Continued on page* 23)

BULWARKS *of* DEMOCRACY

1941-42 Series of Study Club Discussions and Outlines

I. FREEDOM IN RELIGION

PRESENTED herewith is the first in the National Catholic Welfare Conference Study Club Committee's 1941-42 series of outlines, as announced on page 32 of the August issue of CATHOLIC ACTION. The general theme or approach from which the subjects, month by month, are to be treated, is the general welfare and the common good of the country.

As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past in the United States and the motives that impelled their activities.

Part I of each outline will present a brief account of some outstanding contribution in the field covered by the particular outline—"Education," "Press," "Family Life," "Social Justice," "International Relations," "Unity in Work for God and Country," and "Christian Brotherhood."

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1. FREEDOM OF FAITH!

THROUGH the long roll of the centuries men have lived for it, fought for it, died for it. The desire to worship God, according to conscience, has been the most deeply motivating spirit of mankind. To win that desire men have left lands they loved, people they loved, crossed oceans and deserts, braved wilderness perils, set up new governmental structures. The history of the United States has been largely an outgrowth of the desire of men for freedom, and, most of all, freedom of religion; but, back of our own history, have been those instances in the history of other nations which have been real bases of our own national liberties.

It is difficult, at times, to epitomize a nation by any one event; but if it may be done at all no event in history better summarizes the spirit of a race than the story of that October day in 1691 when thirty thousand Irishmen elected to leave their native land in order that they might hold to their Catholic faith.

Love of Religion Outstanding Trait of Irish

No race has ever loved the land of its birth with more passion than the Irish. For centuries, following the incursion of Henry II of England, they had fought against treacheries, invasions, plantations of aliens, all designed to deprive them of the farms and pastures which were their means of livelihood. Desire for the land was only second to their devotion to their religion; but it was second. On that day "after Limerick" they proved it.

Limerick, defended by Patrick Sarsfield, was the last stand of James Stuart of England against the usurpation of his brother-in-law, William of Orange. The Irish had rallied to the cause of James after the English had deserted him because, to the Irish, James represented the Restoration which had overcome the Cromwellians and softened the rigor of the Elizabethan Penal Laws against Catholicity. With the fall of Limerick the Stuart cause died.

The fall of Limerick was not, however, rout for the Irish. The Irish and French generals who had directed the defense of the city had it in their power to make almost any terms they pleased. William's army had not entered the city. There was rumor that a French fleet was on its way to relieve the defenders. Ginkel and his fellow-generals on the staff of William of Orange would have agreed to almost anything to put an end to the war. With relief they signed the Articles of Capitulation, articles in themselves fair and just but destined to be broken before the ink of the signatories was dry.

The Articles of Capitulation, the famous Treaty of Limerick, provided, among other essential points, for freedom of religion. The military leaders, according to the best evidence, seem to have been entirely willing to grant that right to men who could fight them as had Sarsfield's troops. Within a few days, however, the leaders of the Irish came to know the English civil authorities had no intention of permitting that freedom. The Elizabethan and Cromwellian Penal Laws would continue in force. The Catholic religion would once more be outlawed; and Ireland knew, all too well, what such outlawry meant.

Preserving Their Faith Under Severe Handicaps

It meant the pursuit and execution of priests. It meant that only by stealth could Masses be said and heard. It meant that the Catholic religion could not be taught in schools or in homes. It meant misery for all, death for many. It meant the deprivation of an entire people of what was to them the strongest inspiration of life, their faith.

Within the Articles of Capitulation stood a clause to be administered by the military authorities. In consideration of the surrender of the town the garrison was to march out with military honors, retaining their horses and a portion of their guns. The men were to have the privilege of choice between entering the army of William or of joining the armies of France. Once the choice was made, however, there could be no return. Any man who went to France could never come back to Ireland.

The Irish were drawn up in divisions on the Clare side of the Shannon River. The order to march forward rang out. Those who wished to go to France were to march straight ahead, those who were to join the army of Orange were to file off at a designated point.

The Royal Regiment, fourteen hundred men of the pick of Sarsfield's army, came first, men of the highest rank, the longest service in the Stuart cause, the best soldiers of Europe. Impatiently Ginkel waited to count those who would join him. Not a man came. The regiment, every man of it, marched forward.

Carried Their Faith Into Exile

They had chosen France, not because they loved Ireland less but because they knew that, for them, the only way of holding their faith was by exile. They would fight overseas for Ireland and Catholicity. They would keep alive love of God and love of country by this, the way of sacrifice.

Nearly thirty thousand other Irish soldiers followed them to the Continent. Perhaps most of them went with the hope that, by French victory, they might regain their native land and win the right to public worship in their religion. They were wrong in that hope. One of the greatest tragedies of a people lies in that old epitaph of the Wild Geese, "No one of them ever came back to Ireland."

Their story lived. It lived in Ireland. It lived in France. It lived, most of all, in the backwoods of the American Colonies where other self-exiled Irish came. It lived to become part of a great national spirit and to be set, in time, within the Constitution which insures to its people the freedom of faith for which men have died and for which they will continue to die as long as there is persecution of faith in the world.

2. WHAT RELIGION IS

RELIGION deals with man's relations with his God. It deals with the service that the creature renders to his Creator, his Maker. It is something most highly personal and sacred. It is something founded in man's nature. It is necessary for man.

The Church is the organized expression of religion. It was instituted by God. It stands as it were between man and God, between the creature and his Creator. It, too, is necessary for man. Man has a right to the practice of religion. Indeed he has an obligation to practice it. He has, therefore, a God-given right to the assistance his Church renders him in this regard.

That is the theory of it. But how different often the practice. The pages of history are filled with incidents in which the Church has been interfered with, persecuted and shackled, and even her outright and total destruction sought. Time without number has man been forbidden to exercise his right to worship God according to the dictates of his conscience, to fulfill freely what he considered to be his most sacred duties. Even in few states of our own day has man religious liberty untrammeled by political power. In fact, even in the case of so-called democracies is this true. Many still living today can recall grave difficulties of the Church, for example in France—her persecution by the State, the driving out of religious orders, and vaunted attempts to "put out the lights of heaven."

Religious Freedom in the United States

One of the foremost exceptions to all this is our own country, the United States of America. Not that the Church here was always and unqualifiedly free. But compared with a great number of other countries, she has been singularly free in the matter of religious worship. And today that freedom is assured her in the fundamental law of the land.

It is always an interesting story—America's fight for religious freedom. Catholics played no small part in it, as they played no small part in winning the country's independence and in gaining recognition for all the "freedoms" about which so much is heard today and without which man is robbed of his "inalienable" or fundamental natural rights.

Maryland is the cradle of religious liberty in the United States. Toleration of all religions was an accomplished fact there from its foundation in 1634. This was brought about through the Calverts. George Calvert, created Lord Baltimore by James I of England, became interested, after his conversion to the Catholic religion, in the New World beyond the seas and secured a tract of land near the Potomac River. His work there, however, had to be carried out by his two sons, Cecil and Leonard, since he died before he had been granted a charter by the King. Cecil obtained a charter, and an expedition set forth in two ships, the Ark and the Dove, under the direction of Leonard.

Ark and Dove Symbols of Religion

There was a special significance in the names of the two ships used for the expedition. The Ark symbolized religious freedom, while the Dove was symbolic of the hope that religious peace would permeate the new colony. The settlement was started in 1634, and in 1649 was enacted the historic "Act Concerning Religion" which made freedom of religion for all in the colony a law.

Still, the colony was not to get along without any religious trials. Oddly enough these came from some

who, oppressed elsewhere, had come to the settlement to enjoy the liberality and justice of the "Land of Mary." These newcomers, growing in numbers, eventually succeeded in repealing the Act that granted religious freedom and in passing enactments that refused protection to Catholics. Bitter persecution supplanted for a time the religious peace that had gone before. But intolerance was not to last. It had, in fact, practically subsided by the time of the War of Independence.

The Quakers were also known for their religious tolerance. But in other colonies religious freedom was actually barred by law. In many parts in colonial days religious hatreds flared up time and again. Indeed, even in Philadelphia, home of the Quaker, was this true at times. Both the authors of the Declaration of Independence and the framers of the Constitution recognized this fact. They were well aware that religious jealousies had caused not a little dissension among the colonists. They were determined to forestall the same in future. To be sure, others say they acted to forestall the possibility that the foreboding Calvinism of New England might be made a "state" religion for the entire country. Perhaps both entered into the picture. But at any rate, sincere effort was made to secure for the future religious and other freedom for all the people.

Principles of American Freedom

As a result, we find enunciated in the preamble to the Declaration of Independence a number of statements that are exceedingly basic in a true democracy, and indeed in all lawfully constituted authority. Two of these, particularly important, are: the principle that the right of government is derived from the right of the governed; and the doctrine of fundamental human equality. The latter is expressed in the oft-repeated words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness."

In the Constitution, the fundamental law of the land, we read the following: "No religious test shall ever be required as a qualification to any office or public trust under the authority of the United States." This is the last line in the body of the Constitution itself.

It is followed immediately by the following in the first amendment or the first article of the Bill of Rights: "Congress shall make no law respecting the establishment of a religion, or prohibiting the free exercise thereof."

The States of the Union place substantially the same limitation of power on their governing bodies. Perhaps the citizen of the land today, taking all this for granted, fails to grasp its full meaning. He may remain unaware of the tremendously important heritage that is his. He may fail to realize the effort put forth to assure that "the new flag must be unsullied by religious persecution, the new nation must be, on every score, the daughter of freedom, the guardian angel of personal rights in each and every American."

Religion Necessary for a Democracy

Dr. Clarence E. Manion, writing on the subject of "God and the Government," makes much of the fact, and very properly so, that the American Government would not make sense unless the existence of God is assumed as a self-evident truth. He argues: "Unless there is a Creator to whom the individual is responsible in life and at death, there can be no such thing as an inherent individual right; and if there is no such thing as an inherent individual right, then a government brought into existence for the sole purpose of protecting inherent individual rights is sheer nonsense." And he adds: "American Government is singular and alone in its foundation and substance, which is its obligation to protect the indestructible freedom and personality of the individual God-created human soul." Again: "Here is the one clear-cut repudiation of Communism; the ringing refutation of Fascism, Nazism, and every other form of the arbitrary, all-powerful, God-denying totalitarian state."

Dr. Manion's argument is entirely logical. God and religion are absolutely essential to a democracy. If a democracy surrenders a belief in God as the source of rights, as is affirmed in the Declaration of Independence, then the State itself remains as the supposed source of human rights and liberties. Once that is granted, once it is maintained that the State gives rights, it must also be granted that the State can take them away. But that would be the end of our democracy. The expressed purpose of our democratic government is to protect rights, not to take them from the citizen. The totalitarian state does not express that purpose and does not fulfill it.

Monsignor Sheen's Words Quoted

Monsignor Fulton J. Sheen shows in yet another way the need for religion. We cite his own words: "A democracy assumes that citizens will always be for justice, righteousness, and virtue, and that in exercising the right of suffrage, citizens will always choose good men and good policies, and never bad men and bad policies. Justice, righteousness, and virtue are inseparable from a conscience and a conscience is inseparable from a moral law, and a moral law is inseparable from a Law Maker whose nature is Goodness. Let religion die out of the hearts of citizens and the virtues essential for democracy die with it. What then? Then democracy will mean the right to choose what is wicked and immoral; then right will mean not what is truly right but only what is popular. With

all our talk about democracy let us not forget that it is possible for a democracy to vote itself out of democracy. The result of such surrender of religion and abandonment to popular fronts of foreign ideologies will be chaos and enthroned injustice. To restore some kind of order the state will then have to impose its own idea or religion on the people, and that is the beginning of tyranny. The non-religious state becomes the anti-religious state; the anti-religious state becomes the persecuting state."

3. PRESERVATION OF RELIGIOUS FREEDOM

IN this day when freedom and security have been lost to so many people of the world, it should hardly be necessary to repeat, even in our own country, that caution is necessary, that eternal vigilance is the price of liberty. There is, in fact, no less than a duty on the part of the individual citizen, a duty to do his share to preserve our glorious heritage of religious and other freedom. To this end has the citizen, for instance, a grave obligation in the matter of choosing public officials. In no small measure does the success of the entire democratic system depend upon the careful and honest exercise of the voting privilege. It is after all the elected public officials who shape the public policies of the land. In turn, to make the most of his ballot, it is necessary that the individual be alert to public needs and informed on public affairs. This, of course, is no small order. And yet it is a small price to pay for the blessing of liberty.

Becoming thoroughly acquainted with the spirit and substance of our government and showing its contrast with other forms of government is another and highly practical way in which the American citizen can show a real patriotism and fulfill his duty towards the state.

Still another way in which the Catholic citizen can do a good turn to his government and his country is by demanding, inoffensively to be sure, but firmly, his rights. Speaking on this subject some decades ago the Most Rev. John Ireland stated:

Archbishop Ireland On the Rights of Personal Conscience

"Catholics demand their rights—all the rights guaranteed to American citizenship by the letter and the spirit of the Constitution; and for the acquisition and the preservation of those rights they shrink from no means or methods allowed by the Constitution and the laws of the land. Were they to act otherwise, they were the unworthy sons of America. The rights of Catholics are the rights of the personal conscience of the Catholic citizen. It is not the Catholic Church in its official name that comes into issue; it is the American citizen, whose religious faith is the faith of the Catholic Church. Not to know one's rights is low mindedness, not to defend them is cowardice. The true American, differing from us in religion, would despise us if we laid down our arms before bigotry and injustice, and by so doing disgraced the shield of Americanism, ever vowed to justice and to valor."

Worthy, indeed, of serious thought to Catholics of the United States today are the words of Dr. Jerome Kerwin with which he closes a few paragraphs on the topic "Catholics in Our Democracy":

Spreading the Knowledge of the Catholic Preference for Democracy

"Surely in this, our day, Catholic preference for democracy, should be widely known—for that democracy where our Churches and schools flourish, where our people freely attend the divine services, where our priests are free to teach the Gospel, where our press suffers no oppression from government censors, where our voices are heard in the councils of the nation, and where our youth may be reared in the fear and love of God without bowing down in idolatry before a mere man who calls himself leader and who thinks of himself as God."

Questions

1. Do you know of instances in your own community in which the principles of religious liberty have been denied? What were the facts in the case?
2. What does your State constitution say regarding religious liberty?
3. What was the Oregon School Case? State main facts regarding it.
4. Has Russia any right to be called a democracy? If not, why not?
5. State what you consider the chief obligations of a citizen in a democracy.
6. What relation exists between Catholic principles and those of the Declaration of Independence?
7. Whence does the individual derive rights which the government is bound to respect?
8. What is the difference between a right and a privilege?
9. What are some of the advantages to Catholics in a democracy?
10. What are the main points made in Archbishop Ireland's sermon entitled *Catholicism and Americanism?* (Text in *Catholic Principles of Politics* by Ryan and Boland.)

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Citizen, Church and State, by John A. Ryan, Christian Democracy Series, National Catholic Welfare Conference.

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HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

APOSTOLIC Delegate Cites Obligation of States to Respect Rights of Church. . . . Pope's Addresses and Radio Talks of Two Years Published. . . . Papal Delegate to Britain Warns Church Must Have Voice in Building of Peace. . . . Marianist Seminary to be Opened in Washington. . . . Supreme Knight Pledges K. of C. to Cooperate in Activities of N. C. C. S. . . . Central Verein Urges Papal Program as Basis of 'New Order.' . . . Defense Presents Real Problems in Higher Education. . . . Montreal Prelate Consecrates Two Auxiliary Bishops. . . . Revolt Against God Cause of War, Catholic Women's Union Told. . . .

ARCHBISHOP Mooney Officiates at Laying of Cornerstone for New Headquarters of N. C. W. C. . . . 5,000 March at 86th Convention of Catholic Central Verein. . . . Daughters of Isabella Plan Religious Instruction for Youths in Defense Areas. . . . Prison-Built Church of Good Thief Dedicated. . . , Swallows Desert San Juan Capistrano Ahead of Schedule. . . . Bishops of Occupied France Condemn Move to Nationalize Youth. . . . N. C. C. S. to Sponsor Bookmobiles to Serve Soldiers on Maneuvers. . . . K. of C. are Urged to Press Work of Charity, Education. . . . Many Nuns Numbered Among Americans Detained by Nazis in France. . . . Defense of Democracy to be Major Theme at Social Service School. . . .

K. of C. Membership Totals 414,952 in 2,478 Councils. . . . True Morale Rests Upon Religion, Says Archbishop Stritch. . . . Attorney General Upholds Washington State School Bus Law. . . . Military Vicar Delegate Sings First Mass in New Air Field Chapel . . . Priest's Work as Head of Housing Project Lauded by U. S. Official. . . . Courses of Training for Area Directors of N. C. C. S. Planned. . . . Christian Brothers' Meeting Stresses Schools in Defense. . . . Priests Still Needed as Army, Navy Chaplains, Bishop O'Hara Announces. . . . Bishop Corrigan Renamed Rector of Catholic U. . . . 'Human Person' Theme of Ibero-American Students' Session. . . .

U. S. Catholics' New Mission Duties are Stressed on Radio. . . . Catholic Women Called to Unified Action Amid Crisis. . . . Rev. J. W. Keogh Renamed President of Catholic Total Abstinence Union. . . . Fordham U. to Close Centenary in Fall with 3-Day Rites. . . . Overseas Division of N. C. C. W. Plans Reunion. . . . Report 300 Priests Shot, 1,000 Die in Prison in Nazi Occupation of Poland. . . . 'Call to Youth' Addresses Printed. . . . Catholic Peace Group Distributes Reading List of Latin America. . . . Rev. L. S. FitzSimon Designated New Bishop of Amarillo. . . . Msgr. Ready Warns N. C. C. W. of Secularization of Society in U. S. . . .

ALLOCATION of Additional $245,000 is Announced by Bishops' Relief Committee. . . . Bishop Peschges Named to Farm Security Advisory Committee. . . . 30,000 Pilgrims Visit Ste. Anne de Beaupre Shrine on Feast Day. . . . Reception to Precede Departure of Bishop Sweeney for Hawaii. . . . Pontifical Mass arks Tercentennial of Planting of First Cross in Northwest Territory. . . . Nation's Religious Foundations Stressed at Military Ceremony. . . . A. O. H. Supports Irish Neutrality; Officers Renamed. . . . Defense Problems Hold Prominent Part in Program of N. C. C. W. Conference. . . . Amazing Capacity for Work Displayed by Pope Attested by Review of His Daily Life. . . . Bishops' Relief Committee Gives Red Cross $5,000 to Aid Suffering Chinese. . . .

POPE'S Peace Bases Echoed in Address by Sumner Welles. . . . Many Young Priests Ordained in Ireland for Foreign Missions. . . . Mass Said First Time in Royal Naval College in London. . . . Syrian Pact Respects Rights of Religious Missions and Schools. . . . Vatican Radio Broadcasts Names of Britons Held Prisoners in Germany. . . . Dispersed Children Being Estranged from Church, British Prelate Charges. . . . Many Prelates Attend Funeral Services for Bishop Reverman. . . . Michoacan Governor Orders Enforcement of Socialist Education. . . . Clergy Report Weakening of Religious Belief Among French Soldiers. . . . 'Glacier Priest' Leaves for Alaska to Aid in Defense Program. . . .

CATHOLIC U. Nursing Courses Recommended by Archbishop Curley. . . . Wholesale Executions Continue in Nazi-Poland, Swiss Press is Advised. . . . Unabated Activity of Pope Disproves Reported Illness. . . . Personnel Director, Comptroller Named by N. C. C. S. Board. . . . Article Reveals German Attempts to Undermine Morals in Poland. . . .

In addition to news, pictorial and feature services, gathered throughout the world by the N. C. W. C. Press Department, Catholic Newspapers may obtain from the same agency Catholic equivalents of the other special offerings that give the general press its varied interests.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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Assistant General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Pope Pius XII's Addresses Over Two Years Published by University of Milan

AN announcement of interest to Catholics everywhere is contained in Monsignor Enrico Pucci's message to the *N. C. W. C. News Service* conveying the information that "Vita e Pensiero," one of the chief publications of the Catholic University of Milan, has published in two volumes a complete collection of the "Addresses and Radio Messages of His Holiness, Pius XII." They cover the first two years of the present Pontificate, ending March 1, 1941, and it has been announced that similar volumes will appear each year in the future.

Texts of the addresses were taken from the *Official Bulletin* of the Holy See and from the *Osservatore Romano* and edited and revised under Vatican guidance. Each document is preceded by a brief description of the circumstances in which it was issued.

There are 92 texts in the first volume and 53 in the second, all in the language in which they were originally delivered. Sixteen of the discourses are in Latin, 84 in Italian, 18 in French, 16 in Spanish, five in German, five in English and one in Portuguese.

The variety of subjects of the speeches typifies the universality of Pius XII's Pontifical ministry. There is a sermon delivered from the pulpit in the splendor of the Pontifical insignia, and there are homilies given in the course of Vatican Rites. There are addresses to the King and Queen of Italy, to Cardinals, Ambassadors, heads of various Governments and political missions from several countries. There are the radio messages pleading for peace in the world and others addressed to Eucharistic Congresses in various countries, and greetings and exhortations to pilgrimages, religious communities and branches of Catholic Action.

Other addresses, such as the discourse at the election and that at the coronation and those given at various annual Vatican solemnities, reflect almost all sides of the life of the Vatican and of the Roman Curia.

Two groups of the addresses command special attention. One, manifesting the Pope's efforts for the maintenance of peace, comprises the radio messages to the world on March 3, 1939, the day after his election, and on August 24, 1939, on the eve of the outbreak of war; the homily of November 24, 1940, the day of world-wide prayer for the victims of war; and the Christmas address of December 24, 1939, in which the Pope listed five points "presupposed as indispensable" for the reconstruction of Europe.

The other group, of an exclusively pastoral nature, includes the 43 addresses to newly-weds at the weekly audiences which Pius XI originated. These addresses constitute a treasure of encouragement and guidance for the family as the first cell of Christian life.

Monsignor Ready's "Challenge to Unity" Sermon Reprinted by the N. C. C. W.

THE sermon given at the opening Mass of the Rocky Mountain Regional Conference, N. C. C. W., at the Cathedral of the Immaculate Conception, Denver, August 3, 1941, by the Right Rev. Msgr. Michael J. Ready, general secretary, National Catholic Welfare Conference (see story elsewhere in this issue), has been reprinted in an attractive 10-page pamphlet by the National Council of Catholic Women. Monsignor Ready's "challenge" is important not only to the Catholic womanhood of the nation, who face new and grave responsibilities in this time of crisis but also to every Catholic who seeks the inculcation in our American life of those Catholic principles for which the Catholic Church and the National Council of Catholic Women stand.

Single copies of "The Challenge to Unity" pamphlet will be sent free upon request to the N. C. C. W. at this headquarters. Quantity orders (and it is hoped that there will be many of these) will be filled at a per hundred price of $3.00.

Defense of Democracy to be Major Theme at Social Service School

THE National Catholic School of Social Service, "for the duration of the emergency," will devote special attention in all courses to the national defense program, pursuant to a notice issued in Washington last month by the Rev. Lucian L. Lauerman, director, in connection with the announcement for the 1941-42 school year.

Father Lauerman's notice, entitled "Training for Defense," directed that "during the school year of 1941-42

and continuing for the duration of the emergency, instructors of all courses will direct particular attention to the elements in their teaching material which have special significance for the defense of democracy."

"For a select group of students, who are preparing to go immediately into emergency defense activities, after one or two years at the school, special courses and field work will be added," the notice said.

"Arrangements are under way to provide the entire student body with opportunities to hear leaders in private and public organizations engaged in defense activities. The members of the national staff of the National Catholic Community Service, for which the school has been designated the training center, will speak to the students at various times on the plans and progress of their work in camp and industrial defense communities."

Death of Sister Mary Barbara, Sister of Miss Regan, Retired N. C. C. W. Executive Secretary

CATHOLIC ACTION records herewith with regret the death of Reverend Sister Mary Barbara, sister of Miss Agnes G. Regan, retired national executive secretary of the National Council of Catholic Women and now serving as assistant director of the National Catholic School of Social Service.

Sister Mary Barbara who was one of the Sisters of Charity of St. Vincent de Paul who came to the Western Province of the Order established in 1910, was a native of San Francisco and had passed more than 38 years in religious life. At the time of her death in St. Mary's Hospital, Milwaukee, August 16, she was Superior of DePaul Settlement and Day Nursery, Chicago. Sister Mary Barbara's parents were James and Mary Ann Regan. Her father was at one time secretary of Archbishop Alemany, first Archbishop of San Francisco.

Present at the funeral services which were held at Marillac Seminary, St. Louis, were in addition to Miss Regan, Mrs. John J. O'Toole, a sister, and Edward I. Regan, a brother, both of San Francisco; also four nieces, daughters of C. J. Barry of San Francisco, and the late Mrs. Barry, another sister. Three of the nieces are Dominican nuns and one a Sister of Mercy.

We feel sure our readers, recalling Sister Barbara's long service to religion will remember her in prayers for her eternal rest and happiness.

Bishop O'Hara Writes Appreciation of Clear Type Printing of Revised Catechism

IN A LETTER addressed to the Kenwood Alumnae Braille Association, Inc., Albany, N. Y., Most Rev. Edwin V. O'Hara, Bishop of Kansas City, episcopal chairman of the N. C. W. C. Social Action Department, and chairman of the Bishop's Committee on the Revision of the New Testament, writes:

"May I congratulate you on your proposal to bring out the Revised Catechism in *Clear Type* for the benefit of children . . . and adults . . . of defective vision. That this will be a boon to the tired eyes of children handicapped by defective vision must be obvious to everyone to whom a child with defective sight is not a 'forgotten child.'

"To bring out the whole Catechism in 24-point type is an expensive enterprise. . . . I hope that orders will rapidly be placed with your Association to enable you to continue to serve those children with defective sight."

Bishop O'Hara placed an initial order to be sent to his Diocesan Superintendent of Schools for the use of children with defective vision.

Enquiries with reference to the *Clear Type* edition of the Revised Catechism should be directed to the Kenwood Alumnae Braille Association, Inc., Albany, N. Y.

Rev. L. J. FitzSimon is Designated New Bishop of Amarillo

THE Rev. Laurence J. FitzSimon, Chancellor of the Archdiocese of San Antonio, has been named by His Holiness, Pope Pius XII, to be Bishop of Amarillo, it was announced in word from Vatican City received at the Apostolic Delegation in Washington last month.

Bishop-elect FitzSimon succeeds to a See left vacant by the elevation of the Most Rev. Robert E. Lucey to the Archbishopric of San Antonio on January 23 of this year.

The Bishop-designate was born in San Antonio January 31, 1895; made his theological studies at the North American College in Rome and at St. Meinrad Seminary, St. Meinrad, Ind., and was ordained to the priesthood by the late Bishop Joseph Chartrand at St. Meinrad on May 17, 1921.

After serving as Pastor of St. Anthony's Church at Runge, Texas, from 1925 to 1932, during which time he also administered missions in the southern part of Karnes County, the Bishop-elect was named Pastor of St. James' Church at Seguin, Texas, in 1932, and was serving in this capacity when he was appointed Chancellor of the Archdiocese last April.

The Bishop-designate is widely known for his activity in the civic affairs of Seguin. He is a member of the Rotary Club, the Elks, and the American Legion. He was formerly President of the Seguin and Guadalupe Chambers of Commerce and is chaplain of the North Sea Mine Force Association, an organization of veterans of the North Sea mine service in the World War. The Bishop-elect served in the Navy during the war and was attached to the minelaying force in the North Sea.

Bishop-elect FitzSimon becomes the third Ordinary to govern the Diocese of Amarillo. His predecessors are the Most Rev. Rudolph Aloysius Gerken, Archbishop of Santa Fe, and Archbishop Lucey.

To Bishop-designate FitzSimon, CATHOLIC ACTION offers its most respectful congratulations and good wishes.

Sale of Revised New Testament Passes Half Million Mark

MORE than half a million copies of the Revised Challoner Rheims New Testament have been sold since the Confraternity edition was released in June for general distribution, the Most Rev. Edwin V. O'Hara, Bishop of Kansas City and chairman of the Episcopal Committee of the Confraternity, announced recently.

Orders continue to be received and sales promotion to be advanced throughout the United States, the Bishop said. In view of this wide-spread circulation the Episcopal Committee of the Confraternity of Christian Doctrine recommends the New Testament as a religious discussion club text so that the laity may enjoy learning from Sacred Scripture of Christ, the Son of God, and of His love for all men, the Bishop added.

To make practical this recommendation the Episcopal Committee of the Confraternity has directed the preparation of a series of discussion club outlines for use with the New Testament. Assisting in the development of the series are the Rev. Gregory Smith, of Denver, national chairman for Confraternity of Christian Doctrine discussion clubs, the Rt. Rev. Msgr. William L. Newton, of Cleveland, secretary of the Editorial Board of the Catholic Biblical Association of America, and other scholars, organizers and leaders with a broad discussion club experience.

Worse and Worse— And More of It

Submitted by the N. C. W. C. Bureau of Immigration

WE SKIP A MONTH.—There wasn't any immigration page last month and that's because there wasn't any time to write one.

In the first place the new State Department regulations went into effect July 1 and in the second place it took a good part of July to find out just what they were, to learn what the exact procedure was and to get hold of the new forms that have to be filled out for all the visa applicants who were not actually granted visas prior to July 1. These are required even though the Consuls had approved the elaborate documentation already submitted and had been on the point of granting the visas. Something of a headache for everyone concerned, including the State Department, aliens and welfare agencies!

The latest development is the result of course of the evident need for safeguarding the country from the infiltration of subversive agents in the guise of refugees. But to the many aliens in the invaded countries, who have now lost practically all hope of obtaining visas through the resultant delay (since in the meantime all the American Consuls in those countries have been banished) it is naturally a desperate blow.

* * * * *

THE IRISH AREN'T ALWAYS LUCKY.—Aliens in the invaded countries aren't the only ones, however, cast down by the new regulations, and a certain young Irish priest is one of those who is feeling sad and sorry. He was educated here for one of the southern dioceses and upon being ordained and appointed to a parish, in order to be right with the world, he right away wrote the Department of Justice to ask how he could stay permanently. Government departments do not go into many details when they reply, so the only answer the young priest got was that since he had completed his studies, he was obliged to leave the country and please to inform them how and when he was departing. Quite concerned over this "Here's your hat, what's your hurry?" epistle, Father G. dashed to Washington to consult the N. C. W. C. Bureau of Immigration, where he was promptly soothed and told not to worry, as while it was true he would have to go out, it was quite a simple matter (well, "simple" is a soothing word anyway) to get back in again. So the Bureau instructed him in all the necessary requirements, got him preexamination and had his documents approved by the Consul. A nice, clean-cut case, and nothing in the world to interfere with his speedy return for legal, permanent residence. But some months went by and the Bureau could get no word as to his reentry and finally one day came a letter from the Consul in Montreal, making the usual request for the new State Department forms. "Is it possible," thought the Bureau, "that Father G. has never gone to Canada at all? He must have died," and wrote the Chancellor to ask. No, he was very much alive, replied the Chancellor and had just gone to Canada for his visa! What to do? What to do? thought the Bureau, and was answered by the prompt appearance of the young priest on its doorstep. "I've just been deported from Canada," he said with a sheepish grin. "Well, naturally," said the Bureau, "where have you been all this time?" Well, the poor young priest had been delayed in being preexamined for one reason or another and then after the preexamination his pastor had got sick and the card he had been given to the Canadian inspectors said it was good for four months and *he* had heard nothing about the new regulations, so off he had gone to obtain the visa, blissfully unaware of what was in store. Well, it might be worse, but it *is* a nuisance for him to have to go through these additional formalities and make the trip back to Canada again. But the Bureau is doing everything it can to get matters expedited and pretty soon all will be well—we hope.

* * * * *

ORPHAN OF THE STORM.—A German interned in Australia these days is not nearly so badly off as he might be, but in this case the German's money as well as his friends are in the United States so naturally he is anxious to get here too. Besides that he's only 19 and his few years have been pretty tragic ones.

Hans, which really happens to be his name, left Germany with his parents and younger brother when Hitler came into power in 1933. They took refuge in the Netherlands for three years and then went to England. Upon the outbreak of war between England and Germany in September, 1939, Hans' father was interned and sent out to Canada with other internees on the ill-fated S.S. Andora Star which was torpedoed en route. The father was lost at sea, but the year previous he had sent certain securities to life-long friends who had been lucky enough to reach America, with instructions to hold them for his eldest son. About the same time Hans, who had been going to school in England, where he had even been a member of the Boy Scouts and of the Junior Division of the Officers' Training Corps, was interned also, because, after all, he was a German and the British were naturally taking no chances. Lock them up first, was their idea, and find out afterward whether it's safe to release them. So young Hans was evacuated to Wales and then to London and finally to Australia. There he still is, in an internment camp, although the Under Secretary of State, Home Office (Aliens' Department), London, has notified those interested that if and when satisfied that the grant of the necessary American visa is assured, he will be prepared to authorize his release for the purpose of emigration.

In the meantime it was necessary to take up such matters as the appointment of a legal guardian to determine whether the securities could be made available for Hans' use or whether a subsequently discovered will of his father must first be probated and prepare the new State Department forms. And now the latest is that no visas at all will be granted to internees pending action by Congress on the Allen Bill.

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MYSTERY SOLVED.—We modestly assume that we can't count on your keeping a stack of previous issues of CATHOLIC ACTION beside you to which you can turn at a moment's notice. (Query from the Editor—"Why not?") Too bad, because if you did we could call your attention to that paragraph in the April number, entitled "Mystery," and clear it all up for you. We think we will anyway. It concerned a young priest, lost (as far as we over here knew) somewhere between Belgium and Portugal and the Bureau was trying to get documents for him into the hands of the American Consuls at the critical points so that he might obtain a visa. Well, he is back in the United States as ever was! And after a pretty ghastly time!

He was still in Belgium, as a matter of fact, when the

(*Continued on page* 23)

The Confraternity of Christian Doctrine

Confraternity Goes to High School
Charms of Sacred Scripture
We Also Recommend

THE CONFRATERNITY GOES TO HIGH SCHOOL.—To prepare Catholic students for future leadership in the parish under the guidance of the pastor, a unit of study based on the *Manual of the Confraternity of Christian Doctrine* and related publications of the Confraternity was given in the Catholic high schools in the diocese of Kansas City, Mo., during the past year with gratifying results.

The work, given for the most part to third and fourth-year students only, consisted of about 30 lessons, used in some schools during one religion period each week throughout the year, and in others during consecutive periods for six or more weeks. As far as possible, discussion procedure was employed, particularly for the lessons acquainting the students with such facts about the Confraternity as are contained in the *Manual*, and for this specially prepared discussion aids were used. As the work progressed, the students were introduced to the publications for discussion clubs, and then, in the second half of the course, to the *School Year Religious Instruction Manual*, the *Religious Vacation School Manual*, and the *Model Lessons in Catechism.*

At the conclusion, each student prepared a teacher's project book for the vacation schools, developing the Los Angeles Confraternity project, *My Illustrated Catechism*, with the aid of the patterns and pictures usually supplied. In some schools these booklets were completed in time for the regional congress of the Confraternity in Wichita, Kans., held April 28-30, and a collection of them formed part of the exhibit of the Diocese of Kansas City at that meeting.

This course will be given in much the same manner in the Catholic high schools of Kansas City in 1941-42. The reaction of the teachers and pupils has been favorable. The teachers are satisfied that they have laid a foundation on which the pastors can build and the young people have come to a realization of the importance of the Confraternity and have shown an eagerness to cooperate in its program. The peak of their interest in the course was in the preparation of the project booklets, which they carried on with great pleasure and pride, and with an awareness that they were thus serving the children in the religious instruction classes.

This interest was capitalized on by the diocesan director, the Rev. V. A. Schroeger, and all the blank booklets for this summer's vacation schools were prepared at Confraternity headquarters by groups of high school students who came in turn to make this contribution to the Confraternity program. (Reported by a Sister of St. Joseph, Kansas City.)

* * * * *

"CHARMS OF SACRED SCRIPTURE."—Recently a prelate of the Church in addressing a congregation on the "Christian Family" urged that the New Testament be read aloud daily in the family group. His Excellency called to the attention of Catholics that the Church encourages the reading of the Scriptures to the extent of granting an indulgence of 300 days "to the faithful who shall read for at least a quarter of an hour the books of the Sacred Scripture" (Preces et Pia Opera, 645); that the early Christians even those who could not read knew and lived the New Testament truths. Continuing the Bishop said: "I have heard it stated that the Catholic clergy has forbidden the laity to read the Bible. I reply we have no occasion to forbid it for the laity doesn't read it. I appeal to you to read it with devotion *daily*, for the New Testament presents the virtues a Christian should possess. A devout study of it stimulates and encourages a development of the virtues."

The Scriptures seem to meet the needs of each individual regardless of temperament. "For the Word of God is living and sufficient." (Heb. 4:12). In the New Testament, virtue is taught through actual life situations. Examples of religion in practice are portrayed.

That truth is not possessed spontaneously is an accepted fact. Possession of it may be gained in a variety of ways. Individual reading and study aid in making the truths of Holy Scripture one's own but discussion has added possibilities. It stimulates thinking, often reveals erroneous ideas in regard to even the simplest truths, provides an opportunity to correct errors and acquire accurate information. Discussion is a natural way by which the mind comes to a knowledge of the truth.

* * * * *

RELIGIOUS DISCUSSION CLUB BRIEFS.—The Confraternity New Testament Series of Religious Discussion Club Manuals.

I. *Text*: The New Testament, a Catholic version. The Outlines of *The New Testament Series* are based on the Confraternity edition: The introductions before each of the 27 books, the Glossary pp. 746-760, the maps and footnotes are valuable ready reference material. They are referred to throughout this *Outline.*

Each Member, including the discussion club leader, needs only a *New Testament*, the *Outline* and a Missal in English.

Supplementary reading and outside references may be found interesting and profitable to many discussion club members, but they are not presupposed by the course in this Outline which seeks to avoid the technicalities that beset the Scripture scholar. The purpose of this course is to present in a manner intelligible to the average layman the New Testament's story of Jesus of Nazareth.

* * * * *

THE REVISED NEW TESTAMENT SERIES.—Part I: *The Life of Christ* (based on the Gospels). From Christ's Birth to the Feast of Tabernacles in the last year of our Lord's life. 34 full-page illustrations in color.

Part II: *The Life of Christ* (based on the Gospels). From the Feast of Tabernacles to the Ascension. 36 full-page illustrations in color.

Part III: *The History of the Apostolic Church* (based on the Acts of the Apostles). The Works of St. Peter and St. Paul. 27 full-page illustrations in color.

Each *Part* covers subject-matter for two discussion club sessions of eight meetings each or for one semester of high school work (15 lessons and two reviews).

Each member including the discussion club leader, needs only the Manual to be used (begin with Part I) and a New Testament. Single copies of each Part of the Series (illustrated), 50c. Price lowers as the quantity ordered increases.

Pope Pius XII in an encyclical *To the Church in the United States* (Nov. 1, 1939) encourages the faithful to "Relish and enjoy the chaste charms of Sacred Scripture." His Holiness also declared, "What a proud vaunt it will be for the American people . . . if they untie the knotty and difficult social question by following the sure paths illuminated by the light of the Gospel and thus lay the basis of a happier age!" (*Turn to page* 23)

The Field of Catholic Education

As Viewed by the N. C. W. C. Department of Education

Catholic School Enrollments and the Defense Program

"OUR Catholic Schools are not established and maintained with any idea of holding our children apart from the general body and spirit of American citizenship. They are simply the concrete form in which we exercise our rights as free citizens in conformity with the dictates of conscience."—From the 1919 Pastoral Letter of the Archbishops and Bishops of the United States.

AN estimated total of 2,600,300 students will be enrolled in the 10,500 Catholic colleges and schools of the United States during the coming school term. The total number of students will include 2,034,000 in elementary schools, 380,000 in high schools and academies, 160,000 in universities and colleges, 8,500 in diocesan teachers colleges and normal schools, 8,200 in major seminaries and 9,600 in preparatory seminaries. All will be taught by a corps of 95,000 religious and lay teachers.

This prediction is based on the findings of the biennial surveys made by the N. C. W. C. Department of Education, which bring to light many interesting trends in school enrollments. The latest survey, that for the school term 1939-40, showed, for example, that the decrease in elementary school enrollments, first noted in 1932, still continued but that remarkable gains have been made in the number of students in high schools and colleges.

The total result is merely a reflection of the situation in all schools of the nation. An enrollment of 21,000,000 children in elementary schools throughout the country in 1930 had fallen in 1938 to about 20,000,000. On the other hand, the normal growth of high schools and colleges has been accelerated during the past few years by the 1930 peak attendance in the elementary schools.

Stuart Chase explains the changing picture in a pamphlet, "What the New Census Means," published by the Public Affairs Committee, as follows:

"Because school children represent a limited age group, the effects of population changes show up more clearly than they do in the total figures. An example may be found in the group that was born in 1921. At that time there was a major peak in births, caused by the end of the first World War. Soldiers and sailors came home and got married. A little later they had children. These children went to school and helped to cause the high enrollments of 1930. They made a sort of wave, and it was followed by a trough, caused by a sharp decline in births beginning in 1925. The wave of post-war children has passed through the high school and begun to affect college enrollments."

These considerations were taken into account, in addition to the findings of the N. C. W. C. surveys, in making the forecast for the 1941-42 school year. A slight further loss was recorded for elementary enrollments and increases registered in the expected attendance figures for high schools and universities and colleges.

The latter division may be curtailed, however, by the effects of the U. S. Defense Program. The possible educational results of this program received the attention of educators and Government officials at a meeting held in Washington July 30 and 31. The educators were presidents and other representatives of American colleges and universities. The Government officials were representatives of various defense agencies.

From what has been made public, it is clear that the question is not alone one of what the colleges of the United States can do to help defense, but also what can be done to help the colleges in the United States. It is a question of insuring the future of the institutions of higher learning. A mutual dependence exists between the two considerations, and under each one of them can be listed a wide variety of related problems.

It is obvious that the defense program has created a staggering demand for men and material. What is not so widely appreciated, however, is that the demand is certain to increase, and that there has been an authoritative assertion that 30,000,000 will be employed when the defense production effort reaches its peak. It has also been said that the army will need 60,000 college trained men a year, and the navy 11,000, for their flying schools alone. Seventeen million five hundred thousand dollars has been appropriated for short courses of college grade in training engineers, chemists, physicists and production supervisors.

It is increasingly apparent that Government agencies recognize education as an important element in national defense. Colleges and universities can make highly important contributions to the program. In fact, a highly mechanized defense places a premium on education. But, not only is it necessary that the institutions of higher education turn out a steady supply of trained men and women, it is necessary, also, that the colleges and universities have the steady supply of men and women to train.

For this reason, Government officials and agencies are said to favor the continued operation of educational institutions "with as little disruption as possible." This, of course, is to be expected. The problem is going to be, how little "disruption" will be necessary.

It is interesting to note that a questionnaire circulated by President Raymond Walters of the University of Cincinnati among 469 approved colleges and universities brought responses from 419, and showed that more than half of them expect smaller enrollments for the next semester. Less than one-third of those reporting expected fewer freshmen. The results of this questionnaire and other facts about the Washington meeting are set forth in a bulletin entitled "Higher Education and National Defense," published by the American Council on Education.

There is ground therefore, for the belief, that any deflection in the enrollments of universities and colleges may be offset to some extent by new additions to freshmen classes. Many parents, it is thought, who could not afford to send their children to college during ordinary times may now have positions that will make it possible for their sons and daughters to receive the advantages of a higher education.

The prediction for Catholic schools includes a decrease in the enrollments of diocesan teachers colleges and normal schools. This is explained by the fact that four institutions that were previously classed as normal schools have since become regular four-year colleges.

Interests of Our Catholic Youth

A Contribution
of the
N. C. W. C. Youth Department

Diocesan Youth Directors' Conference

UNDER the leadership of the Episcopal Chairman of the Youth Department, N. C. W. C., Most Reverend John A. Duffy, Bishop of Buffalo, together with the other bishops associated with him in the Youth Department, approximately seventy-five priests representing every section of the United States, assembled at Sacred Heart Seminary in Detroit for the Second Annual Diocesan Youth Directors' Conference, August 25-28.

A unique feature of the Conference was the absence of formal papers—all sessions being in the form of seminars conducted by the directors themselves under the chairmanship of the respective episcopal moderators. Besides Archbishop Mooney and Bishop Duffy, the following prelates presided at sessions: Most Reverend Richard O. Gerow, Bishop of Natchez; Most Reverend Aloisius J. Muench, Bishop of Fargo; Most Reverend Francis C. Kelley, Bishop of Oklahoma City-Tulsa; Most Reverend James E. Kearney, Bishop of Rochester, and Most Reverend Bernard J. Sheil, Auxiliary Bishop of Chicago.

Archbishop Mooney, chairman of the Administrative Board, N. C. W. C., and host to the Conference, spoke to the priests on the National Catholic Community Service. At the conclusion of His Excellency's talk the following significent resolution was passed:

"The second annual Conference of diocesan youth directors in its closing assembly wishes to express publicly its unqualified support of the National Catholic Community Service and to pledge to all the units of the N. C. C. S. and to the U. S. O. of which it is a part, the resources of each diocesan youth organization. We deem it a great opportunity and privilege to place ourselves at the service of young men now patriotically serving their country in this hour of world-wide fear and strife."

The Catholic Youth Apostolate in Our Colleges

Intense interest in the Catholic Youth Apostolate as it applies to the Catholic college students was signally evidenced by the National Council of the National Federation of Catholic College Students when it met at Manhattan and Manhattanville Colleges, New York City, Saturday and Sunday, August 16 and 17.

Twelve young people, under the guidance of their national chaplain, spent the two days in serious deliberations on methods which will help the N. F. C. C. S. effectively fulfill its mission: to unite the student bodies of the Catholic institutions of higher learning in the United States.

New Commissions Established

Since the actual work of the Federation is accomplished through commissions, careful consideration was given to the commissions which should be included in the Federation program for the coming year.

Recognizing the need for active cooperation on the part of Catholic college students in the national defense program, the Council established a National Commission on National Defense. Other new commmissions set up were the Commission on International Relations and the Commission on the Confraternity of Christian Doctrine Study. The colleges which will head up the new commissions nationally and the detailed function of these commissions will be discussed and chosen at the beginning of the new term.

The continuance of the following national commissions was approved for the coming year: Commissions on Catholic Action Study, Decent Advertising, Decent Literature, Liturgy, Mission Study, Press, Rural Life, Student Councils, Student Forums and War Relief.

It was pointed out that no one college is expected to develop locally all the commissions set up nationally. The large number of national commissions is necessary to make the Federation program flexible enough so that it may be easily adapted to all colleges and take care of the various special interests of the students.

Particular emphasis was placed also on the fact that in organizing the commissions in the local institution the existing organizations should be used wherever possible. It is not the intention to set up new groups to take care of special interests being handled by a club or group already in existence. The work of the commissions is to coordinate the efforts of the special interest groups now functioning on the various campuses and to establish new ones only where none exist.

Special Project Approved

The N. F. C. C. S. adopted as a special project the collection of prayer books and rosaries and their distribution to prisoners of war. This project will be worked out through the Regional Councils of the N. F. C. C. S.

Careful plans were laid to fully acquaint every Catholic college and university with the aims and purpose of the N. F. C. C. S. Through personal contact, regular newsletters and informative literature and publicity releases, Federation leaders expect to make considerable progress during the coming year.

In order to function more effectively, the Federation has grouped the member colleges in regions. Five such regions are already functioning. Tentative boundaries for the remaining sections of the country were drawn subject to further developments.

Constitution Amended

The Council voted several amendments to the Federation Constitution. These were: to standardize the membership fee and the method of its collection; to provide for equal representation of all colleges regardless of size; to designate national officers as *ex officio* members of the Regional Councils on which their schools are represented. These amendments will be sent to affiliated schools to be ratified before October 8.

The six sessions held in the two days were conducted by Frank E. Horka, of Loyola College, Baltimore, and national president of the Federation. The other national officers and the representatives of regional units all took an active part in the discussions. These included: Ellen Duggan, Manhattanville, first vice president; Raymond Cauley, St. Vincent's College, Latrobe, Pa., second vice president; Mary Agnes Bier, St. Mary's of-the-Woods College, Indiana, third vice president; Gertrude Stevenson, Immaculata College, Pa., treasurer. The Fort Wayne

(*Continued on page* 23)

Sidelights on Social Action

Contributed by the N. C. W. C. Department of Social Action

INDUSTRY

WAR OVER WARSHIPS.—A few days ago another rugged individualist went down fighting. The President of the Federal Shipbuilding and Dry Dock Company at Kearney, N. J., surrendered to the United States Navy. Whatever his other qualifications—and they may be admirable—this gentleman was determined that he would not include a "maintenance of membership" clause in his contract with the Shipbuilding Workers' Union. Such a clause would not entail an all-union shop. It would require that all present members of the union and those who join in the future stay in the organization and pay their dues. The Kearney management would have none of it, even at the request of the President of the United States.

ISOLATIONISM—OLDSTYLE.—Individualism remains a dangerous public enemy, if not number one, then certainly among the first five. The determination to look out for one's self or one's own little group first, to share power and wealth only at the point of a gun or the ruling of a court, to grab fast and frequently, expecting others to do likewise, is still a ruling passion.

EFFECT ON DEFENSE.—A new book, *Business as Usual* by I. F. Stone, argues that the resulting oligarchy in the defense industries has crippled our production of war materials. That may be so; if for this reason or due to sudden changes on the various fighting fronts we were to find ourselves with backs to the wall, all that follows here would become of minor moment.

But apart from that possibility, our individualism is the biggest obstacle to present and future peace and prosperity.

PARTIAL PROSPERITY.—At present the evil may not be apparent. After all, the Labor Department reports that over 38,000,000 people have jobs, not including the farmers, who are themselves better off than in recent years. There are only 1,400,000 employed by WPA. (But prosperity is still a vague hope for the five or six million unemployed.) Probably about ten million are now organized in genuine labor unions. (The unions themselves claim eleven million.) Wages have increased, especially in manufacturing, mostly through organized bargaining.

FAR FROM THE GOAL.—Even so, about 75% of the workers, city and country, are still "going it alone." The rest are more or less united. Coordination of the whole system, with every group and individual tied in through chosen representatives, convinced of the responsibility "of all for all," and effectively harnessing all resources so that each American may have enough—we have hardly begun to think about it.

PRESENT LOSSES.—Consequently, millions are still out of work, and other millions are threatened. Four hundred thousand automobile workers have sent their representatives to Washington because half of them are threatened with unemployment. Why was not this group consulted about a drastic change in their lives? Why could they not share in planning a shift of those laid off to other jobs? Because we are not in the habit of allowing democracy to creep into industry. Because even the biggest business men do not see the farms, mines, factories, stores and shops of the country as arms and legs of one big body. If they did, they would think twice before creating half a dozen sore thumbs. Most of us still shy away from the very term "planned economy." Of course the words can mean a straight-jacket for business. But that isn't their necessary meaning. Someone will have to do a little planning about these auto workers, for they are a large group; they are a powerful group. It would be much better if they have something to do with the planning, since they are most concerned, and they *should* know what they can do and where they can fit.

Better still if the union and the manufacturers had tackled this problem a year or more ago, with government rendering only necessary assistance and restraint.

Silk-workers, makers of aluminum articles, gasoline distributors in the East, and probably dozens of other classes will be pushed around and possibly out of work due to emergency conditions. Some effort is being made to adjust these situations. But there is very little efficient and democratic planning. We simply have not learned to do it that way.

The government is much concerned over prices. If they continue to rise we might soon see an inflation disastrous to rich and poor alike. Here is another place where industry and commerce could and should govern themselves. They won't succeed very far in doing this; for they have neither the heart nor the machinery, nor the legal right, for that matter, to make price control a success. However, there has been some voluntary cooperation by dealers and trade associations which gives grounds for hope.

HARMONY AMONG NATIONS?—If individualism is such a deterrent to full defense production and war-time general prosperity, it is a much greater obstacle to post-war recovery. Practically every peace plan, including the five points of Pope Pius XII, includes the stipulation that every nation large and small, should be guaranteed life and independence. This means economic life as well as political. This demands that the nations sincerely look to the common good instead of seeking new opportunities for exploitation. Otherwise, all agree, peace shall be only negative, a rest period before the next war. There must be serious attempts to restore or rather create international economic balance and harmony. We must not expect perfection. The beginnings may be small and may grow. But in spite of the battering most nations are experiencing there may not be even beginnings in the right direction. The idea of giving other nations a chance must get a lot more publicity. International prosperity must be preached over and over. And to be quite practical, there is little likelihood that we shall see the world as a sort of single body and act accordingly unless we first see our own country as a single body and try to pump life and vigor into all parts of it. In other words, social justice like charity *must* begin at home.

OUR OWN POST-WAR PROBLEMS.—Even if we were not anxious to establish permanent peace in the world and avoid another armament race and wholesale slaughter in 1964, our own intra-national situation will demand the utmost in coordination and efficiency. When the federal government suddenly stops pouring out 20 billion dollars a year in wages, salaries, rents, and dividends, the sudden drought will leave millions gasping for work, relief, food, shelter. Our first thought will be to turn the problem over to the government. While we have time we should give consider-

ation to another thought. Why must we establish more central authority which may quite possibly develop into tyranny? Why cannot we learn to govern ourselves in economic life, a little at a time? Both employers and workers would much prefer democratic controls to appointed masters. It will be one or the other, very likely, within a very few years. In either case the transition need not be immediate, but in the end the State will dominate and domineer or employers' and employes' associations will work together to build prosperity with men and machines.

OUR DUTY.—We Catholics should promote, encourage, and defend every legitimate instance of unionism, employer-employe cooperation, fair-trade agreements, planning for employment, sharing of management, and every other step toward corporative or organic unity in industry, trade, and agriculture.

That you may be able to understand and discuss the *big idea* of Pius XI—an organic economic system—we suggest for your reading or for your study club one of the best expositions of that idea yet to appear: *What Is Corporative Organization?* by Richard Ares, S. J., obtainable from the Central Bureau Press in St. Louis for 50 cents.

CONFRATERNITY NOTES

(*Continued from page* 19)

ADDITIONAL HELPFUL MATERIAL.—The Religious Discussion Club: How to organize and conduct such a club; 24 pp.; 5c. *Suggestions for Discussion Club Leaders*: 8 pp.; $2.00 per 100.

WE ALSO RECOMMEND.—Parish Apostles for Converts by Bernard A. Sause, O. S. B. A series of 16 discussions with numerous questions, designed to engage the discussion club for two semesters. The purpose of this book is to enable Catholics to talk intelligently with non-Catholics about the Catholic religion, with the ultimate objective of winning converts to the faith. 1-12 copies, 30c each postpaid; 13-99 copies, 25c each, plus postage.

The Apostle's Creed by Rev. Gregory Smith and Charles J. McNeill. Based on and incorporating questions and answers from the Revised Baltimore Catechism, this text has been prepared for religious discussion groups which follow the simplified procedure recommended by the Confraternity of Christian Doctrine.

The subject matter is divided into 16 brief chapters sufficient for an entire season of cooperative study. One to nine copies, 25c each postpaid, 100 copies, 17½c each, plus carriage charges.

IMMIGRATION NOTES

(*Continued from page* 18)

set of documents sent by the Bureau to the Consulate at Antwerp arrived and the Consul located him and reported that he had obtained a German permit and permission to proceed through unoccupied France but that the permit would expire in a few days. He had therefore decided to obtain his American visa in Marseilles to which Consulate his file was being forwarded. No further word until Father L. arrived on the S.S. Evangeline, having missed out on the clipper and finally embarked on the French steamer Winnipeg for Martinique which, it will be remembered, was captured by an English ship and taken into Trinidad, where he and the other passengers were detained but finally released by the British. It will take some time, his Superior reports, to bring the young priest back to robust health after his harrowing experience in a German concentration camp, the hurried trip through France, the long delay in Marseilles and the capture at sea and internment in Trinidad.

NEXT MONTH

The final installment of "An Introduction to Catholic Action" by Rev. William Ferree, S.M., published serially in this magazine for the past six months, will appear in the October issue of CATHOLIC ACTION; *also an important article "National Catholic Book Week—Its Program and Objectives" which will be observed November* 2-8.

YOUTH NOTES

(*Continued from page* 21)

Region was represented by Betty Navarre and Helen Asplan, of Nazareth College, Michigan; the Philadelphia Region by Helen Tansey of the College of Chestnut Hill, Pennsylvania; the New York Region by James Foley of Manhattan, and John Simons of Seton Hall, South Orange, N. J.

The Reverend Vincent Mooney, C.S.C., national chaplain of the N. F. C. C. S. and director of the Youth Department, National Catholic Welfare Conference, and Gertrude Kirk, past national president, participated in the meeting in an advisory capacity. Others present were: Brother William and Mother Grace C. Dammann, N. F. C. C. S. moderators of Manhattan and Manhattanville, respectively; the Reverend Paul F. Tanner, assistant director and Tess Marie Gorka, secretary, of the Youth Department, N. C. W. C.

N. C. C. S. INSTITUTE FOR DEFENSE

(*Continued from page* 10)

Wichita, Kans.; Agnes Quinlan, director at Pulaski, Va.; Anna Marie Culkin, activities director at Pulaski, Va.; Bernice Jenkins, activities director at Durham, N. C.; Margaret Killeen, director at Wilmington, N. C.; Helen Chizmar, activities director at Wilmington, N. C.

Note: An account of the Institute for Defense held for men workers August 30-*September* 12, *will be carried in the October issue of* CATHOLIC ACTION.

NOW IN ITS 25TH EDITION

THE perennially popular N. C. W. C. booklet *Civics Catechism on the Rights and Duties of American Citizens* has now reached its 25th edition. The questions and answers contained in the "Catechism" published orginally as a reconstruction pamphlet by the Committee on Special Activities of the National Catholic War Council and subsequently by the National Catholic Welfare Conference, have had, it is believed, the largest circulation of any similar text —more than 2,000,000 copies having been circulated to date. It was published in fourteen foreign language editions with the English version in parallel columns with the foreign text. The *Civics Catechism* has been widely used in elementary Catholic schools, in naturalization classes conducted both under Catholic and non-Catholic auspices and in the conduct of study clubs by adult groups.

The seventeen chapters of the booklet carry the following titles: *American Democracy, The Needs of the People, The People's Rights, Education, Health, Making Laws, Carrying on the People's Work, The Courts and Their Work, Dealings with Other Countries, Military Service, Preventing Frauds, Insurance, Taxation, The Citizen's Part, Naturalization, The Declaration of Independence,* and *The Constitution of the United States of America.*

Widespread circulation of the *Civics Catechism* is especially recommended as a valuable piece of defense literature. Single copy price 10c; $8.00 per hundred.

Other useful civic education literature is available at the N. C. W. C. headquarters; free publication folder on request.

The National Council Of Catholic Men

Pamphlets for U. S. Chaplains
K. of C. Meeting Features Defense Work
Laymen's Societies Join N. C. C. S. Committee

N. C. C. M. Affiliates Provide 7,760 Pamphlets For U. S. Chaplains

Since an appeal went out from this office earlier this summer, N. C. C. M. affiliated organizations have provided 7,760 pamphlets to U. S. Army and Navy Chaplains for use by men in the armed forces. This is the number that has been ordered through the N. C. C. M. office, and it is reasonable to believe that many more were ordered independently.

In most instances, each cooperating local organization undertook to meet the pamphlet needs of the men under one particular Chaplain. Thus the Holy Name Society of Visitation Church in New York City was responsible for meeting the requests of Rev. Earl C. Lewis, Chaplain of the 9th U. S. Infantry at Fort Sam Houston, Tex.; the Catholic Action Council of Men of St. Joseph's Church, Krebs, Okla., took care of the men under Chaplain Daniel L. Reardon, U. S. Naval Hospital, San Diego, Calif.; K. of C. Council No. 2007 of Johnsonburg, Pa., sent literature to Rev. John S. Schwartz, Chaplain, 121st Engineers, Fort Meade, Md.; the Cadets of St. George No. 45, Catholic Workmen, of St. Wenceslaus Parish, Cedar Rapids, Iowa, took care of the Catholic men under Rev. Edward J. Saunders at Camp Forrest, Tenn., as well as those under Protestant Chaplain F. S. James, at Fort Jackson, S. C., who had asked for the pamphlets and cooperated in their distribution. Others assisting in this way were the Holy Name Society, St. Bavo's Church, Mishawaka, Ind., K. of C. Council No. 1303 of Frankfort, Kans.; the Holy Name Society of Albany, N. Y., which took care of the men at the Naval Air Station, Jacksonville, Fla., and the 14th Training Battalion, Camp Wheeler, Ga.; the Holy Name Society of St. Paul's Church, Hancock, N. Y.; Baraboo Wisconsin Council No. 746 of the Knights of Columbus; the Holy Name Society of St. Dennis Church, Ardmore, Pa.; and the Parish Council of Holy Ghost Church, Hammond, La.

While the acknowledgements of the chaplains have been made direct to the various societies, many have also written to us to express their pleasure and deep appreciation in receiving the pamphlets. Titles of those provided were *Citizen, Church, and State, Making Democracy Work, Revised Baltimore Catechism No. 2, Advice to Catholic Recruits, Boy Meets Girl—The Christian Way, The Pope's Peace Program and the U. S.*, as well as the Catholic Hour talks by Monsignor Fulton J. Sheen on *A Declaration of Dependence* and *Militarism vs. Pacifism*, the booklet written by Monsignor Sheen on *What Can I Do?*, and the booklet of prayers compiled by him entiled *Prayerbook for Our Times.* Another recommendation is *My Daily Missal*, by Rev. Joseph F. Stedman, 54th Street and Fort Hamilton Parkway, Brooklyn, N. Y., which can be secured for $11 per 100 copies, plus carriage.

There are in our files at this moment the requests of a considerable number of other chaplains whose needs have not been met as yet and we will be glad to supply the name of a chaplain and a statement of his needs to any organization wishing to take part in this work. For the numerous organizations at some distance from the defense areas, providing the men in the armed forces with literature is an opportunity to do both a religious and a defense morale work. Where it is desired, we will gladly place orders for the literature, costs of which vary from $5 to $25 per chaplain. We particularly urge the desirability of early action.

Defense Work is a Featured Topic At K. of C. Meeting

Pledges of the strength of the Knights of Columbus in support of the national defense program of the United States, and in support of the program of the National Catholic Community Service were made at the 59th international convention of the Supreme Council of the Order held in Atlantic City, August 18 to 21.

It was in a resolution adopted by the Supreme Council that the Knights indorsed the defense program and urged their membership in response to the messages of His Holiness, Pope Pius XII, "to continue their prayers to Almighty God to the end that this nation may be spared the devastating horrors of war and its inevitably destructive consequences."

Saying that the services rendered to the National Catholic Community Service and the United Service Organizations by the Knights of Columbus are a labor of loyalty and love expended in behalf of the Church and her Hierarchy, Francis P. Matthews, K. of C. Supreme Knight, went on to promise the full cooperation of the Order. "In your name and on behalf of the Order whose proud privilege it is ours to represent in these perilous times," Mr. Matthews said, "I solemnly pledge to Holy Mother Church, to the Bishops, Archbishops and Cardinal Archbishops in the present compelling necessity the unselfish support and devotion of our Knights of Columbus individually and collectively as an organization, and I promise that as true and faithful sons our every act and deed shall exemplify our fidelity to them and their undertakings to the end that we may continue to merit their complete confidence and deepest pastoral solicitude."

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ment were on the program, including the Most Rev. Edward Mooney, Archbishop of Detroit, and chairman of the Administration Board, N. C. W. C.; Most Rev. Bartholomew J. Eustace, Bishop of Camden and Assistant Bishop, N. C. W. C. Administration Board; Supreme Court Justice Frank Murphy, and Paul C. McNutt, Social Security Administrator. Archbishop Mooney appealed to the Knights to "continue to build your program of corporate cooperations in the work of the Church through the promotion of Catholic education and charity."

Archbishop Mooney said the work of the K. of C. in carrying out the program that he again brought to their attention "constitutes a praiseworthy record." "To stir up ever wider interest in such a program," he added, "is to insure the success of your work and stability of your Order."

"It would be difficult," the Archbishop said, "to point out more constructive work today than adult education on topics touching Catholic life and action, or sponsorship of projects which will keep our young people close to the Church. In this connection it is pertinent to recall that to keep young people close to the Church is to keep them close to their parish churches; for in the great body of the universal Church the vital centers of Catholic life are the diocese and the parish.

"These things you have done; these things you are doing; these things, you surely see, there is need to do on an ever-widening scale."

Warning the delegates that "members of all faiths should not be deceived by the propaganda of Nazi leaders that they were in a crusade to save Christianity and western civilization," Justice Murphy, who spoke on "Nazi Revolution and Religious Freedom," declared there is little to choose between the Communism of Soviet Russia and the Nazism of Germany. "We want neither in this country," he said. Justice Murphy added, however, that Nazism "is by far the greater menace to free nations and free institutions." "It is at present the real menace," he said.

Among those in attendance at the meeting were Right Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C.; Rev. Howard J. Carroll, N. C. W. C. assistant general secretary; Dr. Franklin Dunham, executive director of the N. C. C. S., and Edward J. Heffron, executive secretary of the National Council of Catholic Men, who also is a member of Washington Council of the Knights of Columbus. Mr. Heffron's presence was in token of N. C. C. M.'s deep indebtedness to the K. of C. for ready cooperation in every field of its endeavors. At present, N. C. C. M. affiliates include 510 local Councils of the K. of C., nearly one-third of our entire membership, and many of these have been active in projects initiated by N. C. C. M. In addition, the Knights of Columbus Supreme Board of Directors is far and away the largest single contributor to the nation-wide Catholic Hour, having subscribed $3,000 to the maintenance of the broadcast each year since the program first went on the air. These appropriations have been a chief support of the Catholic Hour, totaling $37,000 to date, and bearing eloquent testimony to the unusual cooperative spirit of the Knights of Columbus, both officers and members.

All of the supreme officers were reelected with the exception of Supreme Warden David F. Supple, of San Francisco, who retired and was succeeded by Charles K. Walsh, of Wichita Falls, Tex. Officers renamed, in addition to Supreme Knight Matthews, were: John E. Swift, Boston, deputy supreme Knight; Joseph F. Ryan, New Haven, supreme secretary; D. J. Callahan, Washington, D. C., supreme treasurer; Luke E. Hart, St. Louis, supreme advocate; the Rev. Leo M. Finn, Bridgeport, Conn., supreme chaplain, and Dr. Edward W. Fahey, St. Paul, supreme physician.

Membership of the Order was put at 414,952 by Joseph F. Lamb, supreme secretary, in his annual report. Featured in Mr. Lamb's report was information on the youth, educational and charitable activities of the K. of C., including the work of the Supreme Council Boy Life Bureau, the Summer Schools of Boy Leadership Training, the K. of C. scholarships at Catholic University, the Correspondence School, and extensive activities for the youth of Rome. The latter have not been interrupted by war conditions, being conducted as usual at the Oratory of St. Peter, Benedict XV Playground, Pope Pius XI Playground, Valle Guilia Playground, and the Tiber River Bathing Pavilion.

National Laymen's Societies Join N. C. C. S. Committee

Numerous national Catholic laymen's societies have already pledged cooperation in the work of the National Catholic Community Service by enrolling in its Committee of Participating Organizations, it has been announced by W. J. O'Neill, chairman of the Committee, and president of the National Council of Catholic Men.

According to information accompanying acceptances of membership, many of the organizations are already extensively engaged in N. C. C. S. activities. Among these are the Knights of Columbus, two of whose supreme officers, Francis P. Matthews, supreme knight, and Luke E. Hart, supreme advocate, are on the N. C. C. S. executive committee and whose local and state councils have already rendered untold service; the Catholic Central Verein of America, headed by William H. Siefen; N. C. C. M., under Mr. O'Neill, and so on.

Membership on the Committee, moreover, will give each society the added advantage of direct contact with N. C. C. S., the agency designated by the Bishops to unify Catholic effort on behalf of soldiers, sailors and defense workers. By such affiliation, these societies will lend moral support to the national effort as well as active participation to the extent of their ability. Thus joining in a concerted effort, their special abilities and energies will be utilized in the most orderly and effective way.

As Mr. O'Neill stated in soliciting membership, it is through N. C. C. S. that Catholic organizations "may not only do their full share in cooperation with other service organizations in a coordinated effort under U. S. O., but may perform their special obligation of seeing to it that services are provided which cannot be provided through any agency but the Church. Work of this kind by an organized laity, assisting the hierarchy in the apostolic work of the Church, is of the very essence of Catholic Action."

Other organizations and their officers, who have pledged their cooperation to Mr. O'Neill as chairman of the N. C. C. S. participating organizations committee, are: the Catholic Knights of St. George, John Eibeck, supreme president; Western Catholic Union, F. William Heckenkamp, Jr., national president; Catholic War Veterans, Inc., Thomas Walsh, national commander; Federation of Colored Catholics, Dr. W. Turner, president; Association of Catholic Trade Unionists, Victor J. LoPinto, national director; Polish Association of America, Joseph A. Domachowski, national president; National Catholic Alumni Federation, James E. Armstrong, national president; National Catholic Evidence Conference, Harry J. Kirk, president; National Conference of the Laymen's Retreat Movement, Peter P. Prunty, president; National Catholic Theatre Conference, Emmet Lavery, president; and the Knights of Peter Claver, A. P. August, supreme knight.

Central Verein Urges Papal Peace Points

The Five-Point Program of His Holiness Pope Pius XII "clearly sets forth the necessary premises" for a new order after the present war has ended, according to a resolution of the Catholic Central Verein of America adopted at its 86th national convention, held in New York, August 18 to 21.

Asserting that "the winning of the present war will be of supreme importance only provided a just and permanent peace be established," the resolution added that American Catholics, in particular, "should be able to unite on a peace program in accordance with

the basic principles set forth by the Holy Father and acclaimed throughout the world by Catholics and non-Catholics alike." "And it behooves them to win public opinion everywhere for such a peace program which will not again permit statesmen, no matter which side wins, to apply the pagan dictum, "'Woe to the vanquished,'" the resolution said.

More than 5,000 persons in attendance at the convention marched down Fifth Avenue to St. Patrick's Cathedral, where Pontifical Mass was celebrated for the opening of the convention. The Most Rev. Francis J. Spellman, Archbishop of New York, presided at the Mass and the sermon was preached by the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh. The Most Rev. J. Francis A. McIntyre, Auxiliary Bishop of New York, was celebrant. Present in the sanctuary were: Bishops William A. Griffin, of Trenton; Aloysius J. Muench, of Fargo; Stephen J. Donahue, Auxiliary of New York, and Joseph M. Corrigan, Rector of the Catholic University of America.

Archbishop Spellman welcomed the delegates after the services and read a message conveying the Apostolic Blessing of His Holiness Pope Pius XII upon the Verein. The message was as follows:

"In token of benevolent appreciation of outstanding achievements, the Holy Father paternally felicitates the Catholic Central Verein of America and the National Catholic Women's Union on the occasion of the silver jubilee of its affiliation and confers upon the officers and members the special Apostolic Benediction and earnest and abundant heavenly blessings."

(A further description of resolutions adopted will appear in this section next month.)

THE CATHOLIC RADIO BUREAU

Monsignor O'Connor Of Scranton, Pa., Is New Speaker

Right Rev. Msgr. Martin J. O'Connor, Vicar General of the Diocese of Scranton, will begin a series of four addresses in the Catholic Hour on September 7, speaking on the subject "The Rights of the Oppressed." The title of his first talk is "Life (With Satan or With God)."

The Declaration of Independence refers to the people of America as the oppressed and speaks of their inalienable rights: life, liberty, and the pursuit of happiness. Analogously, in his addresses in this series, Right Rev. Msgr. Martin J. O'Connor will discuss the idea of oppression of people by sin, and will state the necessity of a declaration of independence from sin in order to protect certain spiritual rights as indicated in the subtitles.

Born in Scranton, Pa., in 1900, Monsignor O'Connor served in the army in the first World War, was educated at St. Thomas' College, Scranton; St. Mary's Seminary, Baltimore; North American College and Propaganda and Apollinare Universities in Rome. He was ordained in Italy in 1924, served as curate at St. Peter's Cathedral in Scranton from 1925 to 1927, as chancellor of the diocese from 1930 to 1936, and as Vicar General since 1938. Monsignor O'Connor also was associate editor of *The Catholic Light* from 1929 to 1932 and has been pastor of St. Peter's Cathedral since 1934. He is a trustee of the University of Scranton and has been a speaker in the Cathedral Monthly Broadcasts over a period of three years.

The titles and dates of the balance of Monsignor O'Connor's series are: September 14, "Liberty" (Earthly Choices of the Soul); September 21, "Pursuit of Happiness" (Here of Here-after); and September 28, "Independence" (Declarations for Eternity).

Hints for the Radio Chairman

The organization of a Diocesan Council of Catholic Men meets well the qualifications of Catholic Action to be found in Pope Pius XI's classic definition of the movement as "the participation of the laity in the apostolate of the hierarchy." The work of the radio chairman in the diocesan organization helps it to meet one of the most important ends—that of the apostolate—for this feature embodies the admonition to "Go teach all nations," which radio is admirably qualified to fulfill.

This work in the diocesan and parochial sphere is of two kinds: (1) broadcast of local programs sponsored by the Diocesan Council and (2) promotion of the radio audience of the national broadcast, the Catholic Hour, produced by the parent organization, the National Council of Catholic Men. For information, on the former, we refer to the adjoining article, "Programs Featuring Msgr. Sheen, etc.," which describes the possibilities in this field and outlines N. C. C. M. services available to all N. C. C. M. affiliates.

An outline of an outstanding example of the second kind of radio work is to be seen in that done by the Detroit Archdiocesan Council through the instrumentality of Raymond R. Cameron, secretary during the past two years. First of all, the Council mailed a letter to all pastors asking them, on the Sunday on which Monsignor Sheen opened in the Catholic Hour, to urge parishioners to listen to the program and to interest their friends in tuning in. Secondly, Mr. Cameron made particularly good use of the post card announcements of Monsignor Sheen's addresses (post card announcements furnished on request by N. C. C. M. headquarters, to be addressed and stamped by the sender), being responsible for the distribution of 12,000 during the 1939-40 series and for 21,500 during the 1940-41 series. In creating interest in the series and soliciting orders for the cards, Mr. Cameron used the following methods, which will recommend themselves to all radio chairmen:

(1) Inserting news stories in the diocesan paper as to the purpose of the announcement post cards and how they could be secured.

(2) Inserting similar notice in parish bulletins and papers.

(3) Form notice given personally to pastors with the request that it be read from the pulpit and that cards be distributed to interested persons by the ushers after the Mass.

(4) Announcements made personally at any and all Catholic meetings where the presiding officer will cooperate. It is suggested that arrangements be made with the chairman before the meeting if possible. In his announcements, Mr. Cameron sketched briefly the purpose of the cards and stressed the scholarship, eloquence, and effectiveness of Catholic Hour speakers. In speaking of the cards announcing Monsignor Sheen's series, Mr. Cameron described him as a priest who many thousands of persons feel is inspired as were the prophets of old to show us the way out of our present difficulties, stating that among his listeners are many converts whose first contact with the Church came through listening to his addresses. He stressed the fact that any individual could bring some of his friends and neighbors into the same contact by use of the post card announcements.

(5) Asking heads of large high schools, academies and colleges to promote the mailing among their students.

(6) Where a local organization maintains a mailing list to members, ask them to include a card with each piece of mail, and if possible an appeal for cooperation.

Such a program is one that only persons of the great determination and zeal of Mr. Cameron and his associates could effect *in toto*. However, there are some of its fea-

tures that any man willing to make a small contribution of time and energy can accomplish.

The particularly important series on "The Catholic Principles of Patriotism" to be given in the Catholic Hour on the four Sundays of October by the Rev. Dr. George Johnson offers an opportunity for extensive effective work. The subject is a vital one at this time and one that greatly needs clarifying by an unquestionable authority. Dr. Johnson, director of the Department of Education of the N. C. W. C., secretary general of the National Catholic Educational Association, and first vice chairman of the American Council of Education, has performed prodigious service to both Catholic and non-Catholic youth of America. He is an outstanding leader in the Catholic educational world, which he is called on frequently to represent in national secular educational activities—actually to the extent of membership on 16 national committees. He also has testified on a number of occasions before U. S. Senate and House Committees on legislation affecting education. His ability as a radio preacher is attested by the fact that he was chosen as one of the first speakers in the Catholic Hour and that, despite his long list of varied activities, he has given two additional series in the interim, as many as any other speaker excepting only Monsignor Sheen and Father Gillis. His "Mission of Youth in Contemporary Society" delivered most recently in the Catholic Hour was a brilliant exposition of the subject.

This information will be useful to radio chairmen in publicizing the series and also will serve to allay the anxiety of all who wish, and very properly so, to see this important subject only in the hands of a speaker of the highest competency.

The post cards announcing Dr. Johnson's series will be illustrated and attractively set up. They may be secured without charge in any quantity by request of this office, the National Council of Catholic Men, Washington, D. C. As stated above, each card is to be addressed and stamped with one cent postage by the sender.

Program Featuring Msgr. Sheen Available To N. C. C. M. Affiliates

Any laymen's society affiliated with the National Council of Catholic Men is eligible to make use of the series of 30 transcribed radio programs produced by N. C. C. M., a series that includes 19 addresses by Right Rev. Msgr. Fulton J. Sheen, popular Catholic Hour speaker. N. C. C. M. has been urged for years to make such programs available for broadcast over any of the approximately 200 to 400 radio stations not regularly carrying a Catholic program, most of which would gladly carry a representative broadcast. These broadcasts are now ready and may be presented over any station in any community except those where the "live" Catholic Hour is offered (and even in these communities if the manager of the local Catholic Hour station has no objection). The only requirements are that the sponsoring organization should be affiliated with the National Council of Catholic Men and should pay a rental fee of $3 per program (the production costs alone run to nearly $150 for 50 pressings of each program). Complete instructions, sample continuities, sample newspaper handouts, newspaper mats of Monsignor Sheen, and a full biographical sketch of Monsignor Sheen will be furnished without additional cost. Mimeographed copies of the talks, on which the sponsoring organization may inscribe its own name, may be secured at cost—two cents per copy.

These transcriptions are so made that they can be broadcast as the individual presentation of the local sponsor. Only the address, which is to be the feature of the program and which will consume 10 minutes, has been transcribed, so that the local sponsoring organization may present the programs in its own name, as its own programs, without credit to N. C. C. M. or any other organization.

The task of presenting the programs featuring Monsignor Sheen simmers down to this: (1) The sponsor must be an N. C. C. M. affiliated lay organization, (a requirement easy of fulfillment); (2) A fee of $3 per program must be paid (25 cents a week from 12 men will take care of this); (3) and a capable and responsible individual or committee should be appointed to take charge of arrangements. This will include seeing the station manager to arrange for time—either 15 or 30 minutes per week—and taking charge of filling out the program with announcements, musical numbers, etc. In the case of a 15-minute program, this means merely deciding on theme music to open and close the program, a form set of announcements (made up from samples furnished by N. C. C. M.), and possibly one recording of sacred music per week (ordinarily available from the station's library of records). Organization announcements also may be included in a program of this length, and it is recommended that wherever possible the services of capable Catholic musicians or choirs be solicited to supply the music. Where it is desired to include a supplementary talk, or a Question Box, or some additional feature, it would be necessary to ask for a 30-minute period, and this no doublt could be secured although possibly not at as desirable a time as a shorter period. Information on why a station has an obligation to present Catholic programs may be found in the booklet, "Radio and the Rights of Religion," obtainable free of charge from the National Council of Catholic Men.

Interested organizations are urged to make their decisions quickly both for the reason that duplication of the programs is not permitted in any given community, thus making it a question of first come, first served, and because the period of greatest listener interest is now beginning.

It also is possible for a society to sponsor a transcribed series away from home, for example, in a section of the country where there is a station willing to broadcast the series, but where there are few Catholics and these are unable to meet the expenses of the series. Thus any organization in New York, Chicago, or San Francisco or any other of the 100 "live" Catholic Hour communities, unable to sponsor the program at home, would be able to put it on in a section where the community is eligible, but the sponsor is lacking. Arrangements for presentation would be made by N. C. C. M. in cooperation with the priest nearest the area served by the station, and all the sponsor need do is meet the expenses. In these areas the good to be done by such excellent expositions of Catholic doctrine would be immeasurable. We are sure there would be no difficulty in arranging for as many such broadcasts as there are N. C. C. M. affiliates desiring to sponsor them.

The programs now available are arranged in five series of six broadcasts each. The first by Monsignor Sheen is entitled "Whence Come Wars," and discusses the origins and causes of war and sets down the requirements for a just peace. One of the six programs in this series is a Christmas sermon. The second series, also by Monsignor Sheen, is entitled "The Divine Romance," and discusses man's quest for God and God's quest for man. His third series of six programs is entitled "The Seven Last Words and the Seven Virtues," being a correlation of the last words from the Cross with the seven virtues. The fourth series is composed of five programs in the popular Holy Week drama, "The Living God," produced by an outstanding group of Catholic Hollywood actors, the sixth program being an Easter address by Monsignor Sheen. The fifth and last series of six programs is composed of three talks on the social teachings of the Church by Right Rev. Msgr. John A. Ryan, and three by the Rev. George Johnson, one designed especially for broadcast on Mother's Day and the other two being discussions of Catholic education.

If interest in these transcriptions is manifested by a sufficient number of affiliates, additional transcriptions will be made to fill in the time between inauguration of the series and the various seasons for which some of the foregoing programs have been designed—Christmas, Holy Week, etc.

Pope Pius XII Commends N.C.C.W.

as Medium *of* Catholic Lay Action

MOST REVEREND FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa and episcopal chairman, Lay Organizations Department of the N. C. W. C., last month received a letter of special import and encouragement to the National Council of Catholic Women, its organization and individual affiliates everywhere. The letter addressed to Bishop Kelley, signed by L. Cardinal Maglione, Secretary of State to His Holiness, Pope Pius XII, commends the N. C. C. W. upon its accomplishments for Catholic Action especially during the past fiscal year and imparts to all members of the N. C. C. W. the paternal Apostolic Benediction of Pope Pius XII for continued success. The letter reads as follows:

It is my honored privilege to tell you of the profound pleasure with which the Holy Father received the special copy of the report of the Twentieth Annual Convention of the National Council of Catholic Women which you, as episcopal chairman, so graciously forwarded to Him in the name of the directors and members of the Council.

His Holiness is deeply interested in the devoted and conscientious work of the National Council of Catholic Women and derives much consolation from the eminent success which has attended its efforts. He is particularly grateful to the members of the Hierarchy as well as to the officers and members of the National Council for the magnificent spirit of cooperation which has been manifested in the organization and development of this very important medium of Catholic Action; and He bids me renew and re-emphasize to Your Excellency, and, through you, to the bishops and clergy of the United States His paternal recommendation of this American Catholic federation of women's groups, which serves so admirably to unite the Catholic women of the United States in an intelligent, organized participation in the pastoral ministry of the Church.

He has noted with satisfaction, in this most recent report, the steady increase in the number of local organizations affiliated with the National Council and it is His prayerful hope that the outstanding success of these first twenty years may be an augury of further and still more noteworthy advances in this great apostolate which, under the fostering care of the Bishops, enables the Catholic women of the United States to render noble service to God and Country.

Perhaps no feature of this Twentieth Annual Convention was more noteworthy than that of the emphasis placed upon the youth program which the National Council of Catholic Women is sponsoring so successfully. Because the problems of youth are so dear to the paternal heart of the Holy Father, this program and its advancement receive His especial commendation as He prays that the Catholic youth of the United States may, through careful guidance, be safeguarded from the unwholesome, dangerous tendencies of our times to take their places in the world of tomorrow as Catholic citizens, ready to offer devoted, intelligent service to their Country and to their Church.

In grateful recognition of the great accomplishments of the National Council of Catholic Women in the past and in anticipation of the continued cooperation and assistance of the officers and members of the Council, His Holiness imparts to Your Excellency and to all these, His beloved children, as an earnest of sustaining heavenly assistance, His paternal Apostolic Benediction.

With the expression of my sentiments of cordial esteem and of religious devotion, I am, Your Excellency

Sincerely yours in Christ,

L. Card. Maglione.

Rocky Mountain Regional

Conference Notable Success

MOTIVATED by a love for Holy Mother Church and a desire to contribute more fully to the program for unity exemplifying the mottoes of the National Council of Catholic Women: "Faith and Service"—"For God and Country," over a thousand women gathered in Denver, Colo., August 3, 4 and 5, 1941, to attend the first Rocky Mountain Regional Conference of the National Council of Catholic Women. Covering all phases of Catholic Action and meeting with the full cooperation and hearty participation of the members of the Hierarchy of the Rocky Mountain Region, the three-day conference, led by the host, Most Rev. Urban J. Vehr, Bishop of Denver, exceeded all expectations in attendance of Catholic women delegates.

A Pontifical High Mass, celebrated on Sunday, August 3, by Bishop Vehr at the Cathedral of the Immaculate Conception, opened the conference. Rt. Rev. Msgr. Michael J. Ready, general secretary, National Catholic Welfare Conference, preached the sermon, "A Challenge to Unity," in which he stressed the fact that the Catholic religion links the Americas. (See announcement page 16 of this issue.)

"If the federal administration really wants a storm-proof cement to bring and hold together the United States and Central and South American countries in the good neighbor policy, it need go no further, for effective service, than the Catholic Church," said Msgr. Ready. "The religious culture of a vast majority of our neighbors to the south is Catholic for generations and there would be no suggestion, if their fellow Catholics go in, that they are to be converted to a different form of Christianity. Further, the Catholic Church is the logical leader in this movement because it speaks the same religious language there as here."

Msgr. Ready urged all members of the Catholic faith to organize for defense. Defense of the Americas is destined to take a conspicuous part in the history of civilization. No one can question the need for unity; in the dawn of stronger ties, our common faith can be the key to understanding. "We are here to talk over ways and means of extending organized forces of the National Catholic Welfare Conference into community service and with special heed given to Latin American relations." He forcibly pointed out, "that these were not days in which we might meet and academically discuss our obligation to Church and state; these were days of crisis," but "victory will follow the valiant and our strength is invincible in unity."

A sightseeing tour of the city closed with tea, Sunday afternoon, at Loretto Heights College, honoring the visitors. Hostesses were presidents of the Altar and Rosary Societies with Mrs. Mark J. Felling as chairman.

Local arrangements for the Rocky Mountain Regional were ably handled by the Denver Diocesan Council of Catholic Women and its affiliated organizations, under the leadership of Mrs. T. G. Garrison, president.

Sunday evening a mass meeting was held in the annex of the municipal auditorium with Mrs. J. W. McCollum, Gainesville, Fla., president of the N. C. C. W., presiding. Bishop Wehr recited the opening prayer and gave the welcome to the Diocese of Denver. A civic welcome was extended by Honorable Benjamin Stapleton, mayor of Denver. The two speakers of the evening were Miss Linna E. Bresette, field secretary of the Social Action Department, N. C. W. C., and the Most Rev. Thomas K. Gorman, Bishop of Reno.

Miss Bresette pointed out "that Catholic women in their common cause, 'Faith and Service to God and Country,' may find a definite program in the Encyclicals of Pope Leo XIII and Pope Pius XI. There has never been a time in the history of the Church when women of the Church had not the opportunity to promote and develop great causes. This was done not by following the crowds but by leading them with confidence and surety that they were doing right. It will take intelligent thinking, hard work, unselfishness, and a full measure of devotion to the cause."

Bishop Gorman Speaker at Mass Meeting

Bishop Gorman, speaking at the same meeting, on "Religion as the Basis of Social Order," said that, "totalitarian ideals may be vicious and wrong, but the proponents know what they are after, and the zeal with which they go after it puts us to shame. This is the time for Catholics to work, to fight and to pray—not to sit, to dawdle and dream." He urged that more Catholic ears be "tuned in on the voice of the vicar of Christ." His Excellency told several hundred persons who attended the mass meeting that, "a social order based upon religion must be founded upon the principles of the natural law. The fixed norms set by the Creator for the government of human relations afford the only sound basis for a social order, because then the will of God prevails rather than the whim or opinion of some dictator or school of theorists. Where the will of God is opposed and His purposes thwarted, there can be no true order. In spite of the fact that most of the social order has been undermined, destroyed and repudiated by the modern world, much of the good still has been retained," Bishop Gorman said. "If complete disruption has not come more swiftly, it is only because the mass of men, in spite of the madness of their leaders, still live by the common-sense principle of the old Christian order."

Mrs. McCollum presided at the Monday morning session, following the Mass for world peace at which Very Rev. Msgr. John R. Mulroy, spiritual director of the Denver D. C. C. W., was celebrant. At this session was held a symposium on the value of the National Council of Catholic Women at which a diocesan president, Mrs. J. J. Smythe of the Oklahoma City-Tulsa D. C. C. W.; a diocesan director, Rev. Thomas Drury, Amarillo D. C. C. W.; and a bishop, the Most Rev. Louis B. Kucera, Bishop of Lincoln; voiced their opinions on the value of the National Council.

Father Drury, addressing the group, remarked that, "Woman today is as much needed in the home as she was in the days of yore. No one will quarrel with that. But to insist that she must always remain there is to admit that one does not know the part which the Church asks her to play in the drama of Catholic life. She must guide the destiny not only of her own family, but she must assist in molding the policies of her community and of the nation as well. To do this in an effective manner, she in turn must have the guidance and direction, not of individuals whose divergent opinions might lead to chaos, but of an organized unit supervised in such a manner that there is not the slightest danger of error. Such a unit is to be found in the National Council of Catholic Women and in the cells of that unit known as the Diocesan Council of Catholic Women. This organization," said Father Drury, "is able to formulate the policies of the Catholic women of America today to such an extent that unity of action can be obtained through its function. It is precisely this unity of action that gives the real and genuine value of the National and Diocesan Council of Catholic Women."

Discussion by diocesan presidents of participating dioceses was led by Miss Lenna M. Wilson, field secretary of N. C. C. W. Those taking part were Mrs. Thomas G. Garrison, Denver; Mrs. George F. Egan, Salt Lake; Mrs. Phillip Guerin, Santa Fe; Mrs. T. C. Halley, Grand Island; Mrs. John Rauth, Lincoln; Mrs. Michael F. Roche, Amarillo; and Mrs. J. J. Smythe, Oklahoma City-Tulsa.

An informal luncheon for groups with like interests was held on Monday with Mrs. M. J. O'Fallon, past director, N. C. C. W., presiding.

The two afternoon sessions on Monday, August 4, were devoted to the National Catholic Community Service and to the National Catholic School of Social Service. At the former, Mr. Kernan Weckbaugh, chairman of the U. S. O. committee, Denver, addressed the group, explaining the United Service Organizations. Msgr. Mulroy, Regional Chairman, U. S. O., Rocky Mountain Region, spoke on the "National Catholic Community Service as One of the United Service Organizations."

This was followed by "Women's Part in National Defense" by Miss Anne Sarachon Hooley, administrator in charge of the Women's Division, N. C. C. S. "Ours is the privilege of standing with a large number of American youth in a great adventure for God and country. If our work is well done, yours and mine, they will return strengthened in their faith in God and country," promised Miss Hooley.

Msgr. Mulroy, panel discussion leader, told the delegates, "We must all highly resolve to give the best that is in us that faith will be secure in the lives of those effected and that the spiritual ideals of Catholicism be not lost, that God be honored and our nation made more secure by the contribution that we make."

Both Miss Hooley and Miss Anna Rose Kimpel, field secretary of the youth committee, N. C. C. W., pointed out that Catholic women have a definite mission in the defense program of the nation in keeping up the morale of the young men in camp, and of young girls, recruited sometimes from far distant towns to work in industrial plants to fill defense orders.

Work of N. C. S. S. S. Explained in Symposium

At the second session, Rev. Lucian L. Lauerman, director, National Catholic School of Social Service, paid a glowing tribute to the school when he referred to it as "the consecrated tabernacle of a great ideal." The mission of the students is to unite in perfect harmony philanthropy and charity, the first teaching that men have equal rights on earth, the second that they are heirs to the Kingdom of Heaven. "The Catholic Aspects of Our Social Work as Trained Catholic Social Workers," a symposium by graduates of the school preceded Father Lauerman's talk. Mrs. Arthur F. Mullen, Omaha, national vice chairman, committee on the National Catholic School of Social Service, presided.

Round table discussions in the evening on organization and development led by Mrs. E. P. Carville, Carson City, Nev., member of the National Committee on Organization and Development, and on press and publicity led by Miss Irene Flowers Hickey, diocesan chairman, Oklahoma City-Tulsa D. C. C. W., ended the Monday conferences.

The Most Rev. Anthony J. Shuler, S.J., Bishop of El Paso, celebrated the Holy Sacrifice of the Mass at the Cathedral of the Immaculate Conception on Tuesday, August 5, for living and deceased members of the National Council of Catholic Women.

Institute sessions which had proved their worth at other regional conferences were also very popular at the Denver Conference. Held simultaneously at which people with like

interests gathered, these sessions were devoted to youth sponsors, cooperation with the Confraternity of Christian Doctrine, industrial problems, Catholic Parent Teacher Associations, and libraries and literature.

Miss Hooley, chairman of the youth committee, N. C. C. W., opened the youth sponsors session with an introduction, "Why Sponsors." This was followed by "Their Selection and Qualifications," by Dr. Bessie League, Lubbock, Texas; "Their Training and Aids," by Mrs. Charles A. Breitung, youth chairman, Oklahoma City-Tulsa D. C. C. W.; "Function and Responsibility" of sponsors was given by Miss Helen Templeman, youth chairman, Kansas City D. C. C. W., and "Balanced Programming," by Miss Kimpel, field secretary of youth committee, N. C. C. W. The closing message for this session was given by Bishop Vehr.

The Most Rev. Rudolph A. Gerken, Archbishop of Santa Fe, was honorary episcopal chairman at the session devoted to cooperation with the Confraternity of Christian Doctrine. The place of the laity in the program of the Confraternity was discussed by Miss Ruth Craven, field secretary, N. C. C. W., followed by four-minute talks by diocesan chairmen who explained how their councils were cooperating with the Confraternity. Rev. F. Gregory Smith, diocesan director of the Confraternity in Denver, led a demonstration of discussion club procedure.

Work of N. C. C. W. Industry Institute Told

Following the talk, "The Why of an Institute on Industry as Sponsored by the National Council of Catholic Women" given by Miss Bresette, consultant, N. C. C. W. Committee on Industrial Problems, motion pictures were shown of the recent Institute on Industry, showing faculty and students on the campus of the National Catholic School of Social Service, Washington, D. C.

The Most Rev. Stanislaus V. Bona, Bishop of Grand Island, was honorary episcopal chairman at the institute session on Catholic Parent Teacher Associations, which was addressed by Rev. Hubert Newell, Denver diocesan director of schools. Father Newell declared that the Parent Teacher groups have a very important place in the diocesan educational structure. With proper leadership they have tremendous possibilities for the good of the Church in America. Mrs. Ralph Kiser of Pampa, Texas, in her talk on "The Effective Use of Parent Teacher Groups," declared the material now available at the National Council of Catholic Women is helpful to parents in their homes, their relation to their children, in their school and home relationship, the home and Church relationship, and the home and community relationship. Mrs. John C. Rauth, president of the Lincoln D. C. C. W., made a suggestion that at least ten minutes of each Parent Teacher Association meeting be devoted to the study of current events from a Catholic viewpoint. Mrs. William J. Hotz, Omaha, chairman, N. C. C. W. Committee on Catholic Parent Teacher Associations, presided at this institute.

At a luncheon session on Tuesday, Rt. Rev. Msgr. John O'Grady, secretary, National Conference of Catholic Charities, Washington, D. C., addressed the group on "Catholic Women Volunteers in Social Work."

The last meeting was a general session presided over by Mrs. Katherine Murphy Burns, secretary, National Council of Catholic Women. The Most Rev. Sidney M. Metzger, Auxiliary Bishop of Santa Fe, was honorary episcopal chairman. Mr. Charles H. Lee, Washington, D. C., assistant to the general counsel, Office of the Co-ordinator of Commercial and Cultural Relations between the American Republics, speaking on "Catholicism and Inter-American Collaboration," expressed the thought that, "The good neighbor program should have two objectives. We must cement friendships between the Americas quickly to impede German influence which would endanger the security of North and South America. But this immediate objective should not obscure the second factor, a long-range program. We don't want Latin American countries to feel that we want their friendship only when it is to our interest and will desert them when the crisis is past." A broad program of religious, cultural and commercial relations between the Americas was outlined to conference delegates by Mr. Lee.

Mr. Cleofas Calleros, El Paso, director, Mexican Border Office, National Catholic Welfare Conference Bureau of Immigration, discussed "Regional Inter-American Relations." Mr. Calleros works in an area covering 20,000 immigrants, most of whom are Mexicans. A Mexican and naturalized American, Mr. Calleros is seeking not social welfare or charity for his cases, only justice, their inalienable right. Mrs. Robert Patterson, formerly executive secretary of the Catholic Association for International Peace, outlined "Specific Programs for N. C. C. W. Inter-American Committees."

The regional conference was brought to a close on Tuesday evening with an informal dinner. Mrs. J. W. McCollum, president, N. C. C. W., in "Capitalizing the Results of the Regional Conference," declared that "while as Catholics we were on our knees praying for the Holy Father's peace program, as citizens we were standing at attention ready for the command, 'Forward March,' 'Mark Time,' or 'Halt'." She spoke on the results of the conference, stating that every council in the country would profit by the discussions and talks that covered every angle of the welfare and educational program being followed by the council. Mrs. McCollum closed her remarks with a gracious toast to the "Rocky Mountain Family."

Bishop LeBlond's Address Closes Conference

The three-day conference drew to a close with a stirring talk by the Most Rev. Charles H. LeBlond, Bishop of St. Joseph. "Uniting our forces for God and Country" was his subject. In forceful words he declared, "We want peace, but with security, honor and freedom, which is the soul of America. Women have played a most important part in the history of the world and their influence has been felt throughout the centuries. Individuals have stood out in important crises and women's organizations have carried a heavy burden, but now more than ever their influence and assistance is needed for the tremendous task caused by the economic and political conditions existing thoughout the world. The National Council of Catholic Women, through its association with the National Catholic Welfare Conference, Catholic Charities and Catholic Educational groups, can undertake the task," he added.

The Rocky Mountain Regional Conference was brought to a fitting end with a closing message and benediction by Bishop Vehr. His Excellency urged that the conference not go down in history or live in memory alone, but that its recommendations be translated into definite action: Faith and service to God and country through unity of thought and effort.

National Meetings of Four N. C. C. W. Affiliates

FOUR national organizations of Catholic women held their conventions the latter part of July and the first part of August, the Daughters of Isabella, the National Catholic Women's Union, Theta Phi Alpha, and Kappa Gamma Pi.

The thirteenth biennial convention of the Daughters of Isabella, held in St. Louis, was the largest ever held by that organization. Representation was from all parts of the United States and also from Canada.

This year marked the completion of the Queen Isabella Foundation to the National Catholic School of Social Service, an endowment fund which will provide scholarships to five girls annually. The completed endowment, $100,000, was raised through contributions of two cents monthly by each member of the organization. Mrs. J. W. McCollum, national president of the National Council of Catholic Women, sponsor of the school, and Miss Agnes G. Regan,

assistant director of the school, expressed to the members of the Daughters of Isabella, their deep appreciation of this gift. Mrs. McCollum and Miss Regan were feted at a special luncheon.

Defense work was a major interest at a number of sessions of the convention. Mr. Francis P. Matthews, chairman of the Executive Committee, National Catholic Community Service, and supreme knight of the Knights of Columbus; Miss Anne Sarachon Hooley, administrator in charge of the Women's Division, National Catholic Community Service; Very Rev. Martin J. O'Malley, C.M., president of Kenrick Seminary; and Mrs. Carolyn B. Manning, National Regent, all stressed work for defense in their speeches.

The convention voted a national endowment fund to provide religious instruction for men stationed at camps, forts and barracks throughout the country. Headquarters for this program will be at Kenrick Seminary, and will be known as "Confraternity of Home Study for Men in the Army and Navy."

Other sessions were devoted to education for democracy and legislation. Assistance in the drive for clean literature was pledged. An appreciation of clean motion pictures was voiced. Prayers for peace will have a prominent part in the program of the next two years. The biennial convention in 1943 will take place in Milwaukee.

Silver Jubilee of Catholic Women's Union

Mrs. Carolyn B. Manning was reelected national regent.

The National Catholic Women's Union celebrated its silver jubilee at its recent annual convention in New York City, at which time a signal honor being accorded its national president was announced—a papal medal, *Pro Ecclesia et Pontifice*, to be awarded Mrs. Mary Filser Lohr.

Emphasis on the Christian family and maternity guilds was the keynote of the meeting. Most Rev. Samuel A. Stritch, Archbishop of Chicago and Episcopal Protector of the National Catholic Women's Union, praised the women for promoting the Apostolate of the Church through the Christian family.

Youth, missions, and defense were other important topics discussed at the sessions.

Youth itself took part in a panel program, giving talks on "Our Service to God," "Our Service to Our Country," "Our Service to the Missions," "Our Service to the Poor," "Our Service to the Pastor," and "Our Service to the Afflicted."

An evening meeting devoted to defense, featured Most Rev. John F. O'Hara, Military Delegate of the Armed Forces of the United States; and Rev. Lucian L. Lauerman, Director, National Catholic School of Social Service, Washington, D. C. Others who spoke on defense during the sessions included the Rev. George J. Zentgraf, chaplain of the 244th Coast Artillery of the United States Army at Camp Pendleton, Virginia Beach, Va., and the Rev. Lawrence F. Schott, chairman, National Catholic Community Service, Harrisburg Diocese.

Over 5,000 attended the joint convention of the National Catholic Women's Union and Central Verein.

Theta Phi Alpha, national social sorority for Catholic women students of secular colleges and universities, held its fifteenth national biennial convention at State College, Pennsylvania.

Anne O'Hare McCormick Awarded Siena Medal

A feature of the convention was the awarding of the Siena Medal which is given each year to the outstanding Catholic woman of the year. Mrs. Anne O'Hare McCormick, Catholic journalist, was the recipient.

Guest speakers at the formal banquet included Rev. Thomas E. Madden, who gave the principal address, and Most Rev. Richard T. Guilfoyle, Bishop of Altoona, and Dr. A. O. Morse, assistant to the president of State College, who extended greetings.

Mrs. F. A. Moran, of Boston, was elected national president, to succeed Miss Anna Rose Kimpel.

Kappa Gamma Pi, national honorary and activities society of Catholic women's colleges and universities, held its biennial national convention in Chicago.

The society voted to launch, under the leadership of the Washington chapter, a project for the presentation, through carefully prepared pamphlets, of Catholic apologetic material to students and professors of secular colleges and universities. This will supplement the national short story contest, handled this past year by the Hartford chapter, and the various other chapter projects reported at the convention.

Outstanding addresses were given by the Rev. Dr. J. H. Lamott, moderator of the society, the Rev. Dr. Stephen Leven, who discussed street preaching, and Dr. Lydwind Bankersbergen, Superior of the Ladies of the Grail.

Miss Dorothy Engels of the New York Chapter, was elected president, to succeed Miss Marie Scanlon.

Encouraging Response to Program of Springfield Regional Conference

THE first Midwest Regional Conference of the National Council of Catholic Women, to be held in Springfield, Ill., September 21-23, is meeting with an encouraging response, not only in the region covered, but also outside the region. National headquarters has received a number of inquiries from diocesan and deanery presidents in contiguous dioceses, and responses indicating that motorcades of diocesan and deanery officers and chairmen are being formed to attend.

Already ten members of the Hierarchy have indicated that they will be present—Most Rev. Samuel A. Stritch, Archbishop of Chicago; Most Rev. Henry Althoff, Bishop of Belleville; Most Rev. Richard O. Gerow, Bishop of Natchez; Most Rev. Edward F. Hoban, Bishop of Rockford; Most Rev. John F. Noll, Bishop of Fort Wayne; Most Rev. Wm. D. O'Brien, Auxiliary Bishop of Chicago; Most Rev. Joseph E. Ritter, Bishop of Indianapolis; Most Rev. Henry P. Rohlman, Bishop of Davenport; Most Rev. James Hugh Ryan, Bishop of Omaha; and Most Rev. Joseph H. Schlarman, Bishop of Peoria.

From the headquarters of the National Catholic Welfare Conference, Rt. Rev. Msgr. Michael J. Ready, general secretary; Rev. Edgar Schmiedeler, director, Family Life Bureau; Dr. Franklin Dunham, executive director, National Catholic Community Service; Miss Anne Sarachon Hooley, administrator in charge of the Women's Division, National Catholic Community Service; and Miss Lenna M. Wilson, field secretary of Organization, and Miss Anna Rose Kimpel, field secretary of Youth, National Council of Catholic Women, will attend.

National Board members and members of national committees who are participating in the program are Mrs. J. W. McCollum, Gainesville, Fla., national president; Mrs. A. J. Fournie, Belleville, Ill.; Mrs. Earl R. Reynolds, Chicago; Mrs. Alvina Killigrew, Hobart, Ind.; and Mrs. H. Dee McCullough, Detroit.

To date, diocesan spirtual directors who have signified they are attending include the Very Rev. Msgr. J. J. Leven, Peoria; the Rev. August Fussenegger, Indianapolis; the Rev. Leo Hildebrandt, Fort Wayne; and the Rev. Donald Hayne, Davenport.

Diocesan presidents who will be present are Mrs. Clarence J. Carlin, Cleveland; Mrs. Bruce Mahan, Davenport; Mrs. Gerald McGillicuddy, Fort Wayne; Mrs. John M. Robb, Peoria; Miss Mary Roberson, Belleville; Mrs. Joseph Scherer, Kansas City; Mrs. Rollin Turner, Indianapolis.

Most Rev. James A. Griffin, Bishop of Springfield, who is host to the conference, is being assisted in preparations by members of the Springfield Diocesan Council of Catholic Women. The Rev. David Scully is spiritual director, the Rev. James J. Haggerty, field secretary, and Miss Margaret C. Hughes, president, of the Springfield Diocesan Council of Catholic Women.

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